

1424-6.11.



THE
WORLD displayed;
OR, A
CURIOUS COLLECTION
OF
VOYAGES and TRAVELS,

Selected from the
WRITERS of all NATIONS.

In which the
CONJECTURES and INTERPOLATIONS
OF

Several vain *Editors* and *Translators*

Are expunged;

Every Relation is made concise and plain,

AND

The Divisions of Countries and Kingdoms
are clearly and distinctly noted.

Embellished with CUTS.

THE THIRD EDITION CORRECTED.

V O L. XI.

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OF THE
ELEVENTH VOLUME.

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JERUSALEM.

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THE
T R A V E L S
O F
HENRY MAUNDRELL, M. A.
F R O M
A L E P P O T O J E R U S A L E M.

C H A P. I.

The Author sets out in Company with Fourteen English Gentlemen from Aleppo. The Manner of their Travelling, and Nature of their Accommodations. They are obliged by a Storm to take shelter among the Tombs of Turkish Saints, with an Account of the City of Latikea, and of a Nation called Neceres.

THE author of these travels was a gentleman of great learning, and having a strong turn towards antiquities, and church history, through his Patron Dr. Sprat, Bishop of Rochester, had it in his power to provide for him at home, yet upon the first proposal of his going Chap-

Chaplain to the factory at *Aleppo*, he gladly embraced it, and afterwards laid hold of a favourable opportunity of visiting the land of *Judæa*; the scene of the principal actions of our Saviour and his Apostles. And his account of that journey, from which the following is extracted, is justly esteemed for the candour, fidelity, and exactness with which it is written.

On the 26th of *February* 1696, I set out with 14 *English* gentlemen from *Aleppo*, designing to visit the *Holy Land* at the approaching *Easter*. The first night we took up our quarters at the Honey Kane about an hour and a half West of *Aleppo*, a very indifferent lodging; for it is to be observed, that in travelling this country a man does not meet every night with inns as in *England*; but must either lodge under his own tent, or in public lodgings founded by charity for the use of travellers, called by the *Turks* Kanes. These are sometimes seated in towns and villages, and sometimes at proper distances upon the road, and are built in the manner of a cloyster, encompassing a court of 30 or 40 yards square. To these places all comers are welcome, upon paying a small fee to the Kane keeper, and very frequently without that acknowledgment. But here nothing is to be expected but bare walls; for meat, drink, bed, fire and provender must be provided by every one that travels.

The next morning we left the Honey Kane, and passing by *Oorem* and *Keffree*, entered the plain of *Kefteen*, which is of vast compass, and in most places very fruitful and well cultivated.

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At our first entering it at *Essayn*, we counted no less than 24 villages that were at once within view. This plain has a reddish soil, and there is hardly a stone to be seen in it, though on the west side, a high ridge of naked rocks extends many miles without the least sign of mould, or any useful production: which appears as if nature in kindness to the husbandman, had cleared the whole plain of stones, and piled them together on that mountain.

Kesteen is a large village on the west side of the plain, encompassed with corn fields, whence the inhabitants reap the advantage of breeding great numbers of pigeons, so that there are more dove-cotes to be found here than other houses. At this place we observed over the door of a bagnio, a piece of marble on which was carved a cross with the *Gloria Patri* in Greek, which was probably the portal of some ancient church.

On the 28th we left *Kesteen*, and continuing in the same fertile plain, abounding in corn, vines and olives, we came to *Harbanoose*, and from thence to a very large valley called *Rooge*, which is skirted on both sides with high rocky mountains, and having travelled four hours in this valley, we passed through the skirt of the lake, or in the eastern style, the sea of *Rooge*, where we found great difficulty in getting our horses and loaded mules through the mire and water. From thence we came to *Te-ne-res*, where we paid our first Caphar; a duty paid by travellers to officers who attend at their appointed stations to receive it. This duty was
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at first levied by the *Christians* to pay the country people for repairing the roads, and securing them from the *Arabs*, or other robbers, and under this pretence the *Turks* now arbitrarily exact unreasonable sums, though instead of being a safeguard, they themselves frequently prove the greatest robbers.

We now crossed over the mountains on the west side of the valley of *Rooge*, and descending into another valley, passed a village called *Bellmaez*; whence we came to *Shoggle*, a pretty large but nasty town, on the banks of the river *Orontes*, over which there is a passage by a bridge of 13 small arches. The river is here considerably broad and rapid. Its waters are not only turbid, but very unwholesome, and its fish still more so; for every one of the company who eat of them over night, were much disordered the next morning. We here lodged in a large and handsome *Kane*, endowed with a competent revenue for supplying every traveller who lodged in it with bread, flesh-meat and broth, which is always ready for those who demand it. It was crowded with *Turkish* pilgrims bound for *Mecca*, and yet we found a peaceable reception among them.

On the first of *March* we crossed a mountain on the west side of the valley, from which we descended into a third valley like the two former, and having passed the village *Be-da-ma*, in two hours time entered into a woody mountainous country, where we found the road very rocky and uneven; but yet its variety rendered it agreeable. Sometimes we were led under the

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cool shade of thick trees, at others through narrow valleys watered by murmuring streams, and afterwards, for a considerable time together, upon the brink of a precipice; and in all these places we were regaled with the view and the fragrance of various sorts of beautiful aromatic trees and flowers, as myrtles, oleanders, cyclamens, tulips, anemonies, and marygolds. Having in this manner spent about two hours, we descended into a low valley, at the bottom of which there is a fissure so narrow that we could not discern it till we came just up to it: at a great distance we heard the noise of a torrent that poured into it from the hills, and though it appeared to be no less than 30 yards deep, a bridge with a small arch of less than four yards broad conducted us over it. It is called the *Sheck's Wife*, from a woman of that quality who fell into it and perished. Its depth, and the roaring of the water are so extraordinary, that it can scarcely be passed without horror. From hence we came to a place called the *Sultan's Stone*, where we pitched our tents, and lodged for that night.

On the 2d, the weather being cold and moist, we left our field lodging very early, and continuing our journey through woods and mountains, in an hour's time came to the Caphar of *Crusia*, and from thence, in another hour, to the foot of a mountain, called *Occaby*, which we ascended with great difficulty, on account of the slipperiness and steepness of the way. Here we entered a fine well cultivated country planted

with gardens, through which we came to *Belulca*, and then repaired to a place which is both the Kane of the village, and the Aga's house, when it raining very hard, we resolved to visit the Aga with a small present, in order to procure a civil reception ; but it was not without much importunity that we obtained a dry part of his house to lodge in. In the mean while, being informed that there were several *Christian* inhabitants in this place, we went to visit the church, which was no more than a room about four or five yards square, walled with dirt, and covered with bushes, in which was an altar of the same materials with the walls, paved at top with pebbles and slates, and in the middle of the altar stood a small cross made of two laths nailed together, on each side of which were fastened two or three prints representing our blessed Lord and the Virgin. On the south side was a piece of plank supported by a post, and designed for a reading desk, near which was a little hole in the wall to give light to the reader. This miserable structure is held in much esteem by the poor people, who come hither with great devotion, and superstitiously hang the room with bags of silkworm's eggs, that the holiness of the place may bring a blessing upon them, and make them increase.

On the 3d, the hopes of a fair day, after the great rains which had fallen for near eight hours together, made us leave *Belulca* ; but we soon began to wish that we had not left our former bad accommodations. The rain fell with still greater

greater violence, and the road was deep and full of sloughs. We however resolved to proceed, and at length arrived at *Sholfatia*, a poor village situated upon a brook now swelled so high as to be impassable. The houses of the village were filled with dirt and nastiness, being promiscuously inhabited by the villagers and their cattle, and the rain was so violent, that we could not pitch our tents in the fields without danger to ourselves and our horses. But while we were in this dilemma the rain abated, when betaking ourselves to a small ascent by the water side, we intended to pitch our tents there, notwithstanding the wetness of the ground, to wait for the falling of the stream. We had not however long enjoyed this cessation, when it began to pour down afresh, accompanied with most terrible thunder and lightning. We then sent a *Turk* to a *Sheck's* house hard by, to try if by any means we could get admittance; and at last, with good words, and by declaring that we had no intention to violate the faith of the *Mahometans*, were permitted to secure our baggage in the house, while we sought for shelter among the tombs. A *Sheck's* house is a stone fabric six or eight yards square, roofed with a cupola erected over the graves of some eminent *Sheck*, who by his long beard, prayers and pharisaical pride, has purchased the reputation of a saint. There are many of these buildings in this country, whither the people repair to offer up their prayers, not to the saint, but only to God, whom alone they adore.

The next morning we had the satisfaction of finding the river fordable, and got to the other side with our baggage, from whence ascending a very steep hill, we were at the top of it presented with a prospect of the ocean, and to the westward had a view of the city of *Latikea*, originally built by *Seleucus Nicator*, and by him called *Laodicea* in honour of his mother. It was anciently a place of great magnificence, but was afterwards reduced to a very low condition. However, being lately rebuilt, it was now become one of the most flourishing places upon the coast*. From the last mentioned hill we descended into a spacious plain, along which we travelled with the sea on our right hand, and a range of mountains on our left. In this plain we observed two ancient tombs, these were stone chests, each of them two yards and a half long, covered over with large tables of stone that had been lifted aside, probably in hopes of finding treasure. The chests were carved on the outside with bulls heads, and wreaths hanging between them, after the manner in which the heathen altars were adorned.

Having proceeded about an hour from the tombs, we were stopped by another stream, but by marching up higher, found a safe passage to the other side, and then were forced by a violent storm of hail, followed by a continual rain, to make the best of our way to *Jebilee*. The road still continuing for several days between

* See a particular account of the ruins of this ancient city in *Shaw's Travels*, Chap. I. p. 130.

the sea on the right, and the mountains on the left, which are inhabited by several rude nations.

In the mountains above *Jebilee*, there dwell a people called by the *Turks* *Neceres*, who are of a very singular character, for they adhere to no certain religion; but appear of that professed by those with whom they converse. Thus with *Christians* they make a profession of *Christianity*, with the *Turks* they profess to be good *Mussulmans*, and with *Jews* they pretend to follow the law of *Moses*. Indeed they are very *Proteuses* in religion, and all that is certain relating to them is, that they make great quantities of very good wine, and are great drinkers.

CHAP. II.

A Description of Jebilee, and of the Tomb of the Sultan Ibrahim. They continue their Journey to Tripoly, and meet with several Antiquities in their Passage, particularly an uncovered Temple, supposed to have been dedicated to Hercules, and some remarkable Sepulchral Monuments.

WE staid all the next day in *Jebilee* to recruit ourselves after our fatigue, having the convenience of a new Kane to lodge in, erected at the north end of the city by *Ostian*, then *Bassa* of *Tripoly*. *Jebilee* is seated close by the sea, having a large and fruitful plain

plain on its other sides. Its ancient name was *Gabala*, and thus it is called by *Strabo*. Under the *Greek* Emperors it was a Bishop's see, and notwithstanding its making a very mean figure at present, it is still esteemed a city. The most remarkable edifices to be found here are a mosque and an alms house, built by Sultan *Ibrahim*. In the former is his tomb, which we were permitted to see, though it is held in great veneration by the *Turks*. We found it to be only a large wooden chest, placed over his grave, and covered with painted callico, which extends on all sides to the ground. It was also embellished with many long strings of wooden beads hanging upon it, somewhat resembling the furniture of a button-maker's shop: but this is the usual way in which the *Turks* adorn the tombs of their holy men. In this mosque we also saw several incense pots, candlesticks for altars, and other church furniture; the spoils obtained from *Christian* churches at the taking of *Cyprus*. Adjoining to the mosque is a beautiful bagnio, and a small grove of orange trees, under the shade of which it is usual for travellers, in summer time, to pitch their tents.

The *Turks* who conducted us into the mosque told us a long story of the Sultan *Ibrahim* and observed that having divested himself of his royalty, he retired to a grotto by the sea-side, where he lived twenty years in a state of poverty, and in the practice of devotion. To confirm the truth of this relation they carried us to the grotto where they said he had dwelt
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and at a small distance, to another grotto twice as large, uncovered at the top, and with three niches or praying places, hewn on the south side; for that way the Mussulmans are obliged to set their faces out of reverence to the tomb of their prophet. This place they would have to be Sultan *Ibrahim's* oratory. We also saw in this place a multitude of sepulchres hewn in a rock by the sea side, according to the ancient manner of burying in this country. Our guide then carried us to a *Christian* church, which we found to be nothing more than a small grotto in a rock open towards the sea, with a rude pile of stones for an altar; and the Curate told us, that himself and some few other *Christians* of the *Greek* communion assembled for divine service in this poor chapel, they not being allowed to have any place of worship within the town.

This city seems to have been formerly a place of commerce; for there is still to be seen a ridge of large square stones, which run a little way into the sea, and appear to have once formed a mole. Near this place we saw many columns of granite, some by the water side, and others fallen into the water. We observed others in a garden close by, with capitals of white marble finely carved; but the most considerable antiquity in *Jebilee* is the remains of a noble theatre, at the north gate of the city, of which a semicircle is all that is now standing. This is 100 yards in compass, having in it part of a range of seventeen round windows, between which are raised large massy pillars stand-

standing on high pedestals against the wall, which is three yards three quarters thick, and built of very large and firm stones. By these means it has been thus long preserved from the decays of time, and the ruin brought upon most places by the *Turks*, wherever they came.

Early in the morning of the 6th we left *Jebilee*, and continuing by the sea side, arrived in about two hours at a fine deep river called by the *Turks* *Naber-il-Melech*, or the King's River; on both sides of which we saw several columns of granite, and some other remains of considerable buildings. All the way we observed the ruins of castles and houses, which shew that this was formerly a country of great strength. *Strabo* calls this whole region, from *Jebilee* as far as *Aradus*, the country of the *Aradii*, and gives the names of several towns, antiently situated along the coast; among which the *Balanea* of *Strabo* seems to be the place now called by the *Turks* *Baneas*. It stands on a small declivity, about a furlong distant from the sea, and has a clear stream that runs swiftly by it: but though we found it uninhabited, its situation, its ruins, and its bay, shew that it was antiently a pleasant and well-built town.

On our leaving *Baneas* we still proceeded by the sea side, and in about a quarter of an hour passed by an old castle on the top of a high mountain, built in the form of an equilateral triangle. It is called by the *Turks* *Merchab*, and is probably the same castle mentioned by *Adrichemius* under the name of *Margath*, to
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which the Bishops of *Balanea* were obliged to translate their see, on account of the insults they received from the *Saracens*. At about the distance of an hour and a half from *Bancas*, we came to a small clear stream; which induced us to take up our lodgings near it, having in sight, on the mountains above us, a village called *Sophia*, inhabited only by *Maronites*; a little farther is *Besack*, a village possessed by the *Turks*, and at some distance from that *Merrakiah*, possessed both by *Turks* and *Christians*.

Early the next morning we set out again, and in three hours came to a deep river called *Nabor Huffle*, which had an old bridge of one large and well-wrought arch; and continuing our journey by the sea side, in an hour and a half more we reached *Tortosa*, antiently called *Orthosia*,* which was a Bishop's see in the province of *Tyre*, and is frequently mentioned by the writers of the holy wars as a place of great strength. All that remains of it is the castle, which is very large, and still inhabited. On one side it is washed by the sea, and on the others fortified by a double wall of coarse marble, between which is a ditch, and another surrounding the outermost wall. This fort is entered by an old draw-bridge, which leads into a spacious room, that on one side resembles a church, and on the other has the appearance of a castle, it being built with port-holes.

* Dr. *Shaw* supposes this to be a mistake, and that *Orthosia* is situated on the confines of *Syria* and *Phœnicia*. He therefore supposes the name to be derived from *Deer-dose*, which signifies the place of a church or convent.

instead of windows. This room, however, we found uncovered, though it was antiently arched over, and was the church belonging to the castle. On the south and east side of it formerly stood the city, encompassed with a good wall and a ditch, of which there are still some considerable remains; but there is no other building left except a church, which is 130 feet long, 93 broad, and 61 high. Its walls, arches, and pillars are of a bastard marble, and so entire that it might be repaired, and again made a beautiful church at a small expence; but it is now a stall for cattle, and we were obliged to wade almost up to the knees in dirt in taking a view of it.

From *Tortosa* we sent our baggage before us and following it soon after came to a large channel of a river now almost dry, and in about half an hour more came opposite to a small island about a league from the shore, called by the *Turks*, *Recad*, which is supposed to be the antient *Arvad*, *Arphad*, or *Arpad*, (under which several names it is mentioned in scripture,*) and to be the *Aradus* of the *Greeks* and *Romans*. It seemed to be filled with tall buildings like castles; and the ancient inhabitants were famous for navigation.

Having proceeded about a quarter of an hour farther, we came up with our muleteers, who had pitched their tents; when we found some remarkable antiquities near a rivulet called the *Serpent Fountain*. The first antiquity we observed here was a large dike, 30

* 2 Kings xix. 13. Gen. x. 18. Ezek. xxvii. 11, &c.

yards over at the top, cut into the firm rock, with the sides sloping down, and stairs formed out of the natural rock from the top to the bottom. This dike extended above a furlong with the stairs running in right lines all along its sides. Beyond it was a court 50 yards square cut in the rock, the sides of which standing round it about three yards high, supplied the place of three walls; for to the northward it lay open. In the centre of this area a square part of the rock was left standing, which was three yards high, and five yards and a half square. This served for a pedestal to a throne erected upon it, composed of four large stones, two at the sides, one at the back, and another placed over the top, in the manner of a canopy, with a handsome cornice round it. The whole structure was about 20 feet high, fronting towards that side where the court was open. This court was perhaps an idol temple, and the pile in the middle the throne of the idol; for *Hercules* or the *Sun*, the great abomination of the *Phœnicians*, was adored in an open temple.

About half a mile to the southward stood two towers, one of which was 33 feet high, standing on a pedestal 15 feet square, and 10 feet high; the other was 30 feet high, on a pedestal six feet high, and 16 feet six inches square: the corners of the last were supported by four lions leaning with their backs against the pedestal. Under these monuments were several sepulchres, into which we descended by steps, and found vaults, with
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several cells hewn out of the rock, for containing the bodies of the deceased. Some of these cells were eight feet and a half long, and three feet three inches in breadth. At about the distance of a furlong from this place we observed another tower like the former, which was also erected over a sepulchre, the cells whereof were cut in the rock, eighteen feet in length, probably that two or three bodies might be deposited in each of them at one another's feet.

Having left this last sepulchral monument, we proceeded farther; but had not gone a mile before we discovered another tower, which appeared in a thicket at a small distance from the road. It was 33 feet and a half high, and 31 feet square; composed of square stones of a prodigious size, and adorned with a handsome cornice all round at the top. It contained two rooms, one above the other, into both of which there were entrances on the north side, through square holes in the wall. The separation between both rooms, and the covering at the top, were of vast flat stones, four feet thick; and so large that two of them in each place spread over the whole fabric. It is to be observed, that from the *Serpent Fountain* to this tower we saw many other sepulchres, old foundations, and other remains of antiquity.

We now entered into a spacious plain, which extended a vast way between the sea and the mountains, and reached almost as far as *Tri-poly*. We were seven hours in passing it, and found it all along very fertile, from its being well watered with rivers.

CHAP.

C H A P. III.

Their reception at Tripoly. The manner in which Divine Service is performed in the Greek Convent at Bellmont. Their Visit to Ostan Bassa of Tripoly, with an Account of the Ceremonies used in visiting the Great; and a Description of the City of Tripoly.

AS the muleteers approached towards *Tripoly*, they were afraid to advance, for fear their beasts should be pressed for the public service. This city is seated about half an hour from the sea, and the greatest part of it is situated between two hills, one on the east, on which stands a castle that commands the place; and the other on the west between the city and the sea. This last hill is said to have been first raised, and is still encreased, by sand blowing to it from the shore, whence arises a prophecy, that the whole city will in time be buried under this sandy hill.

On the 10th we were treated by Mr. *Fisher*, an *English* gentleman, who resided at *Tripoly*, in a narrow pleasant valley by the side of a river, about a mile from the city. It is called the *Prince's Bridge*, and is supposed to have been built by *Godfrey of Bulloign*.

On the 11th we all dined with the *English* Consul, and after dinner went to wait upon *Ostan* the Bassa of *Tripoly*, having first sent a

present after the manner of the *Turks*, to procure a favourable reception; for in this country it is accounted uncivil to visit without an offering in hand, which all great men expect, as a tribute due to their character; and even the inferior people seldom visit without bringing a flower, an orange, or some other token of respect, according to the ancient oriental custom, hinted at 1 Sam. ix. 7. *If we go, says Saul, what shall we bring the man of God? there is not a present.*

The next day in the afternoon we went to visit *Bellmont*, a convent of *Greeks* about two hours to the south of *Tripoly*, standing upon a very high rocky mountain of difficult ascent, though made as accessible as possible by the labour of the monks, whom we found just going to evening service. The church is large, and the altar, after the manner of the *Greeks*, is inclosed with chancels which none but the priest must approach. They call the congregation together by beating a kind of tune with two mallets, on a long piece of plank which hangs at the church door, bells being an abomination to the *Turks*. Their service consisted in hastily gabbling over certain prayers and hymns to our blessed Saviour and the Virgin, and in some mysterious ceremonies. For the priest who officiated spent at least a third part of his time in encompassing the altar, which he performed with a pot of incense, and in going round the congregation, swinging his incense pot backwards and forwards, and tendering its smoke with three vibrations to every one present.

sent. Towards the end of the service a small table was brought into the body of the church covered with a linen cloth, on which were placed five small cakes of bread cross wise, and in a hole in the centre of each cake was fixed a small lighted wax taper. The priest then read the passage in the Gospel relating to our Lord's feeding the multitude with five loaves, after which the bread was carried within the chancel, where being broken to bits, it was again brought out in a basket, and presented to every one in the assembly, that he might take a little. Which being done the priest pronounced the blessing, and the service was ended.

On both sides of the church were seats for the monks, there being 40 in all, and in each seat there were crutches, as is usual in most churches in this country. They are used by the priests to lean upon in case the service be long, because by the rubric he is forbidden to sit down; and the younger monks, though they have no great occasion for these supporters, make use of them out of an affectation of gravity. The monks of this convent seemed good natured, but egregiously ignorant with respect to their own religion. The chief of them told the Consul, that he was as glad to see him, as if he had beheld the Messiah in person come to visit him. Their ignorance is however the less to be wondered at, as they spend all the time between their hours of devotion, in cultivating their land, pruning their vineyards, and managing their flocks, which they are obliged to do, not only for their own sustenance, but

to satisfy the unreasonable exactions of the *Turks*. And indeed the same person who officiated at the altar in his embroidered priestly robe, brought us the next day on his own back, a kid, and a goat skin filled with wine, as a present from the convent.

On the 13th in the morning we went again to wait upon *Ostān Bassā*, and were received with great civility. It may not be here improper to describe the ceremonies of a *Turkish* visit. When a person waits upon a man of quality, he must send one before him with a present, who is to learn what time will be most seasonable to visit him. When the visiter comes to the house some servants receive him at the outer gate, and conduct him towards their master's apartment, and others in their several stations meet him as he draws nearer to him. On his coming into the room, he finds the master prepared to receive him, either standing at the edge of the duan, or lying down at the corner of it, as he thinks proper. These duans are low stages raised about 16 or 18 inches above the floor, covered with carpets, and furnished all round with bolsters to lean upon. Upon these the *Turks* sleep, eat, smoke, say their prayers, receive visits, &c. Their whole delight consisting in lolling upon them, and their luxury in furnishing them richly.

The visiter on coming to the side of the duan slips off his shoes, and takes his place, first at some distance, upon his knees, laying his hands formally before him, and there he must remain till the person of quality invites him to draw

nearer

nearer, and to lean upon a bolster. When the visiter is thus fixed, he discourses with him as occasion offers, the servants standing round with profound respect and silence. When the business is talked over, or the compliments made, the master makes a sign, upon which some sweetmeats, a dish of sherbet, and another of coffee are brought in by the servants, and offered with great respect and care to all the guests in order: for if any servant should make the least slip in giving or receiving his dish, it may cost him 100 blows on his bare feet, to atone for the crime. At last comes the concluding part of the entertainment, which is perfuming the beards of the company; for which purpose they have a small silver chafing-dish with the lid full of holes, in which they put some live coals, and upon them a piece of lignum aloes, and then shutting it up, the smoke ascends with a grateful odour through the holes of the cover. This smoke is held under every one's chin, and offered as a kind of incense to his beard, which drinks in the gummy steam, and retains the odour of it a good while after. This ceremony is intended to give a civil dismissal to the visitants, intimating that they may go away as soon as they please, and the sooner after this the better.

Having ended our visit to *Ostan Bassa*, we rode out after dinner to view the port, which is about half an hour distant from the city, and is rather an open sea than an inclosed harbour; but it is partly sheltered by two small islands about two leagues from the shore,

shore, one of which is called the *Bird*, and the other the *Coney* island, from the creatures with which they abound. For its security from pirates, it has several square towers, built at convenient distances along the shore. In the adjoining fields, there are many heaps of ruins and pillars of granite, which confirms what *Causabon* says upon *Strabo*, that *Tripoly* was anciently a cluster of three cities, of which the first was the seat of the *Aradii*, the second of the *Sidonians*, and the third of the *Tyrians*. And there being thus three cities may more properly have occasioned its name, than that three cities were concerned in building it, as is commonly supposed.

CHAP. IV.

They prosecute their Journey. A Description of Gibyle, the Byblus of the Greeks, famous for being the Birth-place of Adonis. A learned and curious Account of several Antiquities in that Neighbourhood. Of the Emir Faccardine, and his Palace and Gardens. The Antiquities found in the City of Beroot.

HAVING rested a week at *Tripoly*, and our muleteers having run away for fear of the *Bassa* of *Sidon*'s servants, who every where pressed mules for their master's service we on the 15th of *March*, put ourselves in a new posture for travelling, and leaving the city proceeded close by the sea till we met with
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high promontory that lay in our way, and forced us to turn off into a narrow valley, where we took up our quarters under some olive trees. This promontory seems to be what *Strabo* calls *the face of God*, and which he assigns for the end of mount *Libanus*.

On the 16th in the morning we with much difficulty crossed over the above cape, which is very steep and rugged, and then came into a narrow valley, that brought us again to the sea. Near the entrance of this valley stands a small fort erected on a rock, which is perpendicular on all sides: the walls of the building rising by the sides of the rocks, and almost seeming of one continued piece with them. This fort commands the valley, and is called *Temseida*. Half an hour farther we came to *Patrone*, which is thought to be the ancient *Betrus*. It is situated close by the sea, and has some remains of a church and monastery. In three hours more we came to *Gibyle*, called by the *Greeks* *Byblus*, a place pleasantly situated, and once famous for the birth and temple of *Adonis*. It is surrounded by a dry ditch and a wall, with square towers at 40 yards distance, and on its south side is an old castle.

It has a church of the same figure with that of *Tortosa*, but not so entire. It was anciently a place of great beauty, and no small extent, as appears from the many heaps of ruins, and the fine pillars scattered up and down in the gardens near the town. This was probably the city of the *Giblites* mentioned in *Josh. xiii. 5*. whom King *Hiram* made use of, in preparing
mate.

materials for *Solomon's temple*, as appears from *1 Kings v. 18.* where the word rendered stone-squarers, is in the *Hebrew*, *Giblim* or *Giblites*, and in the *Septuagint*, *Biblioi*, or the men of *Byblus*; the former the *Hebrew*, and the latter the *Greek* name of this place, which difference may also be observed in *Ezek. xxxii. 4.* where our translation has the ancients of *Gebal*, and the *Septuagint* the elders of *Byblus*.

Leaving *Gibyle*, we came to a fine large river called by the *Turks*, *Ibrahim Bassa*, over which is a stone bridge, consisting of one very wide and lofty arch. This, it is highly probable, was the river so famous for the idolatrous rites performed in honour of *Adonis*. Upon its banks, we took up our quarters the following night, during which there was such a tempest of wind and rain, that our servants could scarcely keep up their tents. This however gave us an opportunity of discovering whence arose that opinion mentioned by *Lucian*, that this river at certain seasons of the year, especially about the feast of *Adonis*, was of the colour of blood, which he says was from a sympathy in the river for the death of *Adonis*, who was killed by a wild boar in the mountains, out of which this stream arises; for we found the water extremely red, and observed that it discoloured the sea to a considerable distance, by giving it a reddish cast; which was doubtless occasioned by a sort of minium or red earth, washed into the river by the violence of the rain.

Proceeding an hour and a quarter from this river, we passed through a rugged and uneven path, over the foot of mount *Climax*, and entered into a large bay called *Junia*, at the bottom of which are the high and steep mountains of *Custravan*, chiefly inhabited by *Maronites*, who are famous for making an excellent sort of wine. The *Maronite* Bishop of *Aleppo* resides here in a convent, of which he is the guardian, and I observed many other small convents on the top of these mountains. Towards the further side of the bay we came to a square tower or castle, of which there are many along the coast, said to have been built by the Empress *Helena*, for the protection of the country from pirates. At this tower we paid a fourth caphar, which is received by the *Maronites*, who are more exacting and insolent in their office than the *Turks* themselves. At a small distance from this place, we came to a road cut through the rocks, which brought us out of the bay, and then having spent an hour more in passing a very rugged way close by the sea, we came to the river *Lycus*, sometimes also called *Canis*, and by the *Turks*, *Nabor Kelp*. Its name is derived from an idol in the form of a dog or wolf which was worshipped there, and is said to have pronounced oracles at this place. Its body is shewn to strangers lying in the sea with its heels upwards; but the head, they say, is to be seen at *Venice*. This river, which is certainly different from the *Adonis*, though some moderns confound them, issues into the sea between two mountains which are excessive steep

steep and high, and so rocky, that they seem to consist each of one entire stone.

Having crossed this river, we ascended between these mountains about a bow shot from the sea, where we found a good bridge of four arches, near the foot of which is a piece of white marble inlaid in the side of a rock, with an inscription in *Arabic*, intimating that its founder was the Emir *Faccardine*. We then ascended the mountain, or rather rock, which hangs over the river, by a path of about two yards broad, cut along its side, at a great height above the water. This road was made by order of the Emperor *Antoninus*, as appears by an inscription engraven on a table in the side of the natural rock. In passing this way we observed strange antique figures of men carved in the rock in relievo, as big as the life, and close by each figure was a table plained in the side of the rock, and bordered round with mouldings, on which something had been inscribed, but the characters were now so defaced, as to be quite unintelligible. There was however one of the figures that had both its linaments and inscriptions entire; but meeting here with a violent storm of thunder and rain, our company would not stay to make such an exact scrutiny into its antiquity as it seemed to deserve. The *Antonine* way extends about a quarter of an hour's travelling, but is at present much broken and uneven. After this pass we came upon a smooth sandy shore, that brought us in about an hour and a half to the river

river *Beroot*, over which there is a stone bridge of six arches, and on the other side is a plain near the sea, in which *St. George* is said to have fought and killed the dragon. In memory of this exploit there is a small chapel built upon the place, which was originally dedicated to that *Christian* hero; but is now changed into a mosque. From hence in an hour we arrived at *Beroot*, where we took up our quarters at a good Kane by the sea side.

Beroot anciently called *Berytus*, from whence the idol *Baal Berith* is supposed to have had its name, is situated by the sea side, in a fertile soil abounding with springs of fresh water, that flow down to it from the adjacent hills, and are dispersed all over the city, in convenient and handsome fountains. The *Emir Faccardine* had its chief residence here, in the reign of Sultan *Morat*, and was the fourth *Emir* or Prince of the *Druses*; but not being contented with being penned up in the mountains, he extended his dominions into the plain along the sea coast, as far as *Acra*; but the Grand Signior becoming jealous of his growing power, drove him back again into the mountains, where his posterity still enjoy their principality.

We went to take a view of his palace, which stands on the north east part of the city. At the entrance we found a marble fountain of greater beauty than is usually seen in *Turky*. The palace consists of several courts, which are now much run to ruin, or rather, perhaps, were never finished. But the gardens, the stables,

bles, and yards for horses, and the dens for lions and other wild beasts, would not be unworthy of the palace of any Prince in *Christendom*, were they finished to that perfection they are capable of, and which the first contriver seems to have intended; but what is most beautiful is the orange garden, containing a large quadrangular plot of ground, divided into sixteen lesser squares, four in a row, with walks between them, shaded with orange trees, which were extremely large, and hung thicker with fruit than ever I saw apples in *England*. Every one of these sixteen squares was bordered with stone in which were troughs artfully contrived for conveying the water all over the garden, there being small outlets cut at every tree for the stream as it passed, to flow out and water it. But the *Turks* have so little taste for these refined delights, that this garden, which might be rendered one of the most beautiful in the world, is now used perhaps as a fold for sheep and goats, and in many places we were up to the knees in dirt. On the east side of this garden, two terrace walks arose one above another, each having an ascent of twelve steps. They were both of them adorned with fine spreading orange trees, and at the north end led into summer houses, and other delightful apartments. For *Faccardine* had designed this palace as his principal seat; and having been in *Italy* knew how to copy the beauties he saw there; for the *Turkish* gardens are generally nothing but a confused multitude of trees, set together without either art or design.

In another garden there appeared several pedestals for statues, whence it may be inferred that *Faccardine* was no very zealous *Mahometan*. In a corner of this last garden was a tower of about 16 feet high, which was designed to have been carried to a much greater height for a watch tower; it is therefore built with extraordinary strength, its walls being 12 feet in thickness. From thence we had a view of the whole city, and particularly saw a large church said to have been consecrated to St. *John* the Evangelist; but it is now the chief mosque in the city, and therefore we were not allowed to go into it.

There is another church that seems to be ancient, but being a mean fabrick, remains in the hands of the *Greeks*, who have adorned it with abundance of old pictures, and among the rest, one with this inscription in *Greek*, *Coartus* the first *Archbishop* of *Berytus*, and just by it the figure of *Nestorius*, who is commonly one of the Saints painted in the *Greek* churches. But what appeared most remarkable was a Saint at full length, with a large beard reaching down to his feet. The curate told us that this was St. *Nicephorus*, and observing that his beard was the chief object of our admiration, added, that he was a person most eminent for his virtues of any in his time; but unfortunately for him; his mental endowments were not set off with the external ornament of a beard, a defect that made him fall into a deep melancholy, of which the devil taking advantage, promised to bestow on him the gift which nature had denied,

nied, in case he would comply with his suggestions. The beardless Saint, though very desirous of obtaining the proposed reward, rejected the offer with indignation, and resolutely declared, that he had rather for ever despair of his wish, than obtain it on such terms, when taking in his hand the downy tuft of his chin, to witness the steadiness of his resolution, (for it seems he had beard enough to swear by) the hair immediately stretched with the pluck he gave it, and finding it in so good a humour, he followed the happy omen; when as young heirs who had been avariciously educated, generally turn prodigals on their coming to the possession of their estates, so the honest Saint never desisted from pulling his beard, till he had drawn it down to his feet.

At the east end of the city we saw seven or eight beautiful columns of granite, and a piece of marble with a *Greek* inscription. On the south side, the city wall is still entire; and it appears from the pieces of pillars and marble used in erecting it, to have been built out of the ruins of the old city. On the outside of this wall, are remnants of floors in Mosaic work, many columns of granite, and several fragments of statues, pieces of polished marble, and other remains of the ancient magnificence of this city. On the sea side are some remains of a mole, and of an old ruined castle.

On the 19th, leaving *Beroth*, we came into a large plain, at the entrance of which was a grove of pine-trees planted by *Faccardine*, the shade of which was so pleasant and inviting

that we passed by it with regret. We now saw at a distance a small village called *Suckfoat*, which belongs to the *Druses*, who possess a long range of mountains extending from *Custravan* to *Carmel*. *Achmet*, grandson to *Faccardine* was then their prince; he was an old man, and one who kept up the custom of his ancestors of turning day into night, from a traditional persuasion among them, that Princes can never sleep securely but by day, when mens actions and designs are most easily observed by their guards, and if necessary, most readily prevented. But in the night it is necessary to be always vigilant, lest the darkness should give traitors an opportunity of assaulting them while they are asleep.

CHAP. V.

A Description of Sidon, and the Antiquities they met with in passing from thence to Tyre. The present State of this last City, with a particular Account of Solomon's Cisterns. The City of Acra, or Ptolemais, and other Places in that Neighbourhood.

HAVING proceeded three hours from *Faccardine's* grove, we reached the river *Damer*, anciently called *Tamyras*. Here we found country fellows who had stripped themselves naked to assist travellers in passing over, and to oblige us to make use of their help, they

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brought us to a place where the water was deepest, pretending there was no other passage; but we found a place where the river was broader and shallower, and passed without their assistance. Just by we saw the ruins of a stone bridge, which might have been still entire, had not these villains broke it down to make their advantage of passengers, either in conducting them over at a good price, or else if they had an opportunity, drowning them for the sake of their spoils. On the farther side of the river, the mountains approach so near to the sea that they leave only a narrow way between it and them.

In two hours more we came to another considerable river not mentioned by any geographer; where we were met by several *French* merchants, who conducted us to *Sidon*, and having pitched our tents by a cistern without the city, we went with these gentlemen to a large *Kane* close by the sea, where the Consul and all of that nation are usually quartered together.

Sidon is pretty well stocked with inhabitants, but is much inferior in splendor and extent to its ancient state, as appears from the many beautiful pillars that lie scattered up and down the gardens, without the present walls. On the south side stands an old castle, said to be built by *St. Lewis IX.* of *France*, and not far from it is an old palace of *Faccardine's* that serves the *Bassia* for his seraglio. Near *Sidon* begins the precincts of the *Holy Land*, particularly of the part allotted to *Asher*, which extended

tended from *Carmel* to *Great Sidon*, as appears from *Josh. xix. 26, 28*.

The *French* Consul at *Sidon* has the title of Consul of *Jerusalem*, and is obliged to visit the holy city every *Easter*, under the pretence of preserving the sanctuary from violation, and the Fryars, who have the custody of it, from the exactions of the *Turks*; but the Fryars think themselves much safer without his protection. We being desirous of joining him in his pilgrimage thither, had sent him a letter to request that favour, and he had promised to stay for us; but the delays we had met with on the road, had made us so backward in our journey, that he had set out from *Sidon* the day before our arrival. We herefore followed him early the next morning, and in a few hours came to *Sarphan*, supposed to be the ancient *Serephath* or *Sarepta*, famous for the miracles of *Elijah*, and from thence we proceeded to *Tyre*.

This city stands upon a peninsula in the sea, and at a distance promises something very magnificent, but on a nearer approach nothing is to be found that can give the least idea of that glory for which it was famed in ancient times, and which the Prophet *Ezekiel* describes. On the north side is an old *Turkish* castle, besides which nothing is to be seen but confused heaps of broken walls, pillars, arches, &c. there not being so much as one entire house left. Its present inhabitants are only a few poor wretches, who harbour in vaults, and chiefly subsist upon fishing, by which it evidently appears, how exactly the prophecy relating to *Tyre* is ful-

filled, That it should be as *the top of a rock,*
a place for fishers to dry their nets on. Ezek.
xxvi. 14.

In the midst of the ruins there stands one pile higher than the rest. This is the east end of a great church, probably the cathedral of *Tyre*, and may be the same that was erected by *Paulinus* its Bishop, and honoured with the famous consecration sermon of *Eusebius*. It is very observable, that in all the ruined churches we saw in this journey, which amounted to about 100, though their other parts were entirely demolished, yet the east end was always found standing and tolerably entire.

But to return, there being an old stair-case in the ruins above-mentioned, I ascended to the top of it, whence I had a prospect of the peninsula, the isthmus, and of the adjacent shore. The peninsula of *Tyre*, in its natural state, seems to have been of a circular figure, about 40 acres in compass, and the foundations of the wall that surrounded it, are still to be seen. The peninsula with the isthmus form two large bays, one on its north side, and the other on the south, which are in part defended from the ocean by a long ridge, either of walls or rocks, that resemble a mole, and stretch out directly on both sides from the peninsula. On our leaving these ruins, we observed the foundation of a very strong wall, which runs across the isthmus, and served as a barrier to secure the city.

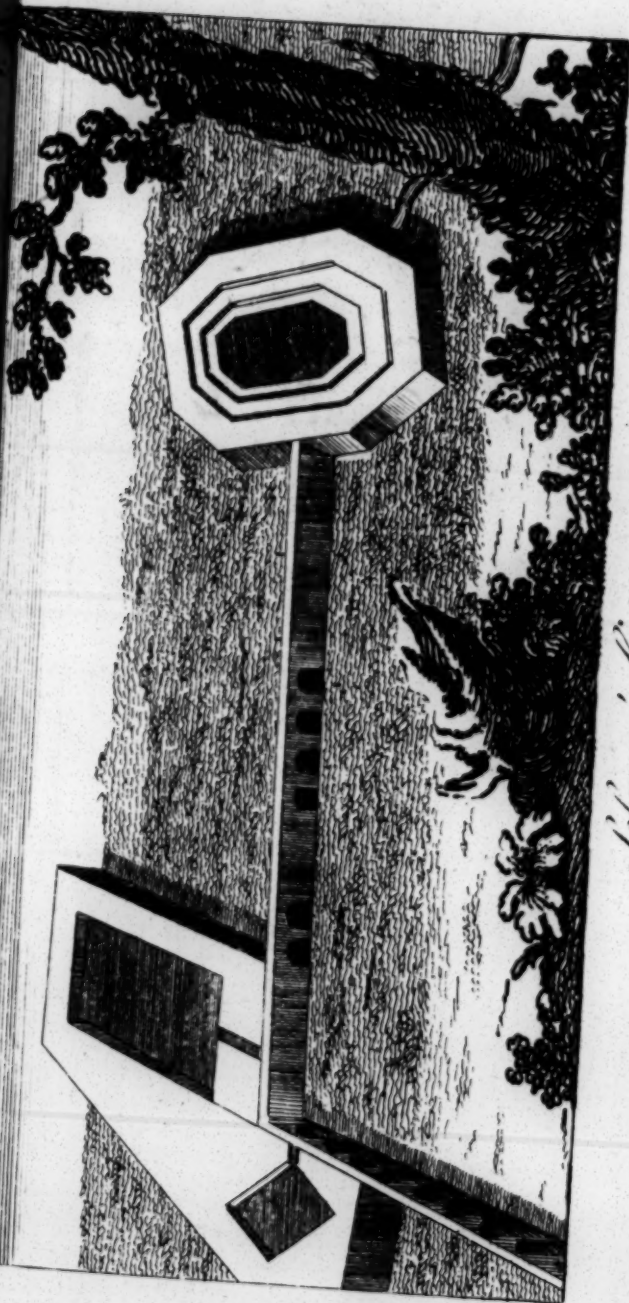
From *Tyre* we proceeded to *Roselayn*, where are the places called *Solomon's cisterns*, which

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according to the common tradition, are said to have been made by that great King, as part of the reward bestowed on King *Hiram*, for sending materials for building the temple. But tho' they are very ancient, they are certainly of a much later date, because the aqueduct, which conveys the water, is carried over the neck of land, by which *Alexander*, at the siege of *Tyre*, joined the island wherein that city stood, to the continent; and therefore as the aqueduct cannot be older than the ground it stands upon, it could not be built till after that time. Of these cisterns there are three now entire, one about a furlong and a half distant from the sea, and the other two a little farther from it. The first is of an octogonal figure, and is 22 yards in diameter. It is raised on the south side nine yards above the ground, and six on the north, and within is said to be of an unfathomable depth, but ten yards of line shewed the falsity of this opinion. Its wall is formed of no better materials than gravel and small pebbles; but they are consolidated with so strong a cement, that it appears one entire vessel of rock. Upon the brink there is a walk round it eight feet broad, from which descending by one step on the south side, and by two on the north, there is another walk 21 feet broad. Though this structure is so broad at top, yet it is made hollow, so that the water comes in underneath the walks so far that I could not reach the extremity of the cavity, with a long rod. This cistern contains a great body of excellent water, and is so well supplied

plied by the spring from whence it issues; that though there proceeds from it a stream like a brook, which drives four mills between this place and the sea, yet it is always brim-full. On the east side was the ancient outlet of water by an aqueduct raised about six yards from the ground, with a channel one yard wide; but this is now stopped up by the *Turks*, who broke an outlet on the other side, in order to obtain a stream for grinding their corn. The dry aqueduct is carried 120 paces eastward, and then approaches the two other cisterns, one of which is 12, and the other 20 yards square; and they had each a channel through which the water ran into the aqueduct, and the united streams of all the three cisterns were carried together to *Tyre*, proceeding over the isthmus to the city. As we passed by this ancient structure, we observed in several places on its sides, and under its arches, rugged heaps of matter resembling rocks, produced by the leakage of the water, which petrified as it distilled from above, and by the continual accession of new matter, were grown to a great bulk. They were composed of innumerable tubes of stone of different sizes, which cleaved to each other like isicles, each tube having a cavity in its centre from whence its parts were projected in the form of rays, like the fossils vulgarly called thunder-stones. The spring from whence these waters flow is as unknown as the contriver of them.

On our leaving these aqueducts we came in an hour and a half to the white promontory,

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montory, over which we passed by a road about two yards broad cut along its sides, whence the prospect down is dreadful, from the steepness and depth of the declivity, and the raging of the sea at the bottom. This road and the castle *Scandalium*, the ruins of which are not far off, are said to have been made by *Alexander*. From hence we came to *Nachera*, and then passing a rugged mountain, supposed to be part of mount *Saron*, reached the plain of *Acra*, which extends from this mountain as far as *Carmel*, and is six hours long and two broad, between the sea and the mountains. It was once a delicious plain; but is now, for want of culture, over-run with rank weeds, which at the time when we passed it were as high as the horses backs.

Having travelled about an hour in this plain, we passed by an old town called *Zib*, situated on an ascent close by the sea side. This I suppose to be the *Achzib* mentioned in *Josh. xix. 29.* and *Judg. i. 31.* It was one of the places out of which the *Asburites* could not expel the native *Canaanites*. Two hours farther we came to the Fountain of the Blessed Virgin, as it is called by the *French* merchants at *Acra*, at which city we arrived in an hour more.

Acra, anciently called *Accho*, is another of the places from which the *Israelites* could not drive the natives; but being in after times enlarged by *Ptolemy I.* he called it from his own name *Ptolemais*. But since its being in possession of the *Turks*, it has, like many other cities, cast off its *Greek* name, and recovered some resemblance

blance of its ancient *Hebrew* appellation. This city has often changed its masters, and been the scene of many obstinate disputes between the *Croisaders* and the *Saracens*; till at last, after a long siege, it was taken and ruined by the latter, in order to prevent such slaughters for the future. It is in a most happy situation; for on the north and east it is encompassed by a spacious and fertile plain; on the west it is washed by the *Mediterranean*, and on the south by a large bay, which extends from the city as far as Mount *Carmel*: but notwithstanding these advantages, except a large *Kane*, in which are the *French* Factors, a mosque, and a few poor cottages, there is nothing now to be seen, but prodigious ruins, which only serve to shew its former strength. For it appears to have been encompassed with a double wall defended with towers; and without the walls are ditches, ramparts, and a kind of bastions faced with hewn stone. Within the walls there are several ruins, distinguished from the general heap by marks of strength and magnificence; as the cathedral, dedicated to St. *Andrew*, which is higher and more conspicuous than the other ruins; the church of St. *John*, the tutelar saint of the city; the convent of the Knights Hospitallers; the palace of the Grand Master of that order, and some remains of a large church, that formerly belonged to a nunnery, of which they tell this memorable story.

The *Turks*, after a long siege, at last entered this city by storm on the 19th of *May*, 1291, when the Abbess of this nunnery learning that

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she and her nuns would be subjected to such treatment as is usual in such cases, summoned them all together, and exhorted them to mangle their faces, as the only means of preserving their virginity. To shew them how much she was in earnest she immediately began to set them the example, which the nuns with great courage instantly followed, by cutting off their noses, and disfiguring their faces with such terrible gashes, as were more likely to excite horror than lust. Hence the soldiers, on breaking into the nunnery, were so disappointed at seeing, instead of beautiful young ladies, such dismal spectacles, that they put them all to the sword.

We found at *Acra* many other ruins of churches, palaces, forts and monasteries; but what pleased us most, was to find there the French Consul M. *l'Empereur*, who had staid two days for us. We were now at a loss which way to take, on account of the factions among the *Arabs*, that made us desirous of keeping as far as possible out of their way. For the *Turks*, to prevent their uniting under one Prince, are continually sowing dissensions among them, lest by uniting they should be strong enough to shake off the *Turkish* yoke; and amidst these discords strangers are in danger of falling a prey to both parties.

On the 22d of *March* we set out early in the morning, with a guard of *Turkish* soldiers, and having proceeded by the side of the bay of *Acra* for a short time, passed a small river, that we took to be the *Belus*, famous for its sand, which

is said to have afforded the first hint and opportunity of making glass. Here we turned off from the sea-coast to the east, and crossing over the plain, arrived at Mount *Carmel*, where we found a narrow valley which led us out of the plain of *Acra* into that of *Esdraelon*. About this place is the end of the tribe of *Asher*.

Passing through this narrow valley we arrived at the river *Kishon*, which flows thro' the middle of the plain of *Esdraelon*, and then continuing its course by the side of Mount *Carmel*, falls into the sea at a place called *Caypha*. In the place where we saw it, its waters were low and inconsiderable; but passing along the side of the plain, we observed the channels of many lesser torrents, leading into it from the mountains, which must make it swell, as it did at the destruction of *Sisera's* host, *Judg. v. 21*. In three hours and an half from *Kishon*, we came to an old village, and a good Kane called *Legune*, near which we lodged that night. From this place we had an extensive prospect of the plain of *Esdraelon*, which is very large and fertile, but uncultivated; it only serving the *Arabs* for pasture. We had a distant view of *Nazareth*, and the two mounts *Tabor* and *Hermon*, and here felt the dew of *Hermon*, as the *Psal* mist calls it, our tents being as wet with it, as if it had rained all night. At about a mile's distance from us, was encamped *Ghibly*, Emir of the *Arabs*, with his people and cattle; and below, upon the brook *Kishon*, was encamped another clan of the *Arabs*, the adverse party to *Ghibly*; and we felt the less satisfaction at our being

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being in this place, from our being seated in the midst between two such bad neighbours.

On the 23d we left our lodgings, and went to the tents of the Emir, to whom we paid two caphars, and whatever else he was pleased to demand. He with great civility eased us of some of our coats, which began now, on account of the excessive heat of the weather, to be very troublesome. On leaving the Emir *Ghibley*, we entered into the precincts of the half tribe of *Manasses*, and having passed for four hours together through narrow vallies, pleasantly wooded on both sides, we lodged at *Caphar Arab*.

CHAP. VI.

They pass through the Country of Samaria. Mr. Maundrell has a Conference with the Chief Priest of the Samaritans. Some curious Remarks on the ancient Fertility and present Barrenness of the Land of Judea.

ON the 24th we set out early in the morning, and leaving first *Arab* and then *Rama*, two villages on the mountains, on our right, came to a fountain called *Selee*, so named from an adjacent village, and in an hour more came to *Sebasta*, when we left the borders of the half tribe of *Manasses*, and entered into those of the tribe of *Ephraim*. *Sebasta* is the ancient *Samaria*.

ria, the capital city of the ten tribes after their revolt from the house of *David*; and being rendered by *Herod* the Great very magnificent, was by him, in honour of *Augustus Cæsar*, called *Sebasta*. It is situated on a long mount of an oval figure, in the midst of a fruitful valley, surrounded by a range of hills, and is now entirely converted into gardens, having no other remains of its once being a famous city, but a large square encompassed with pillars, and some ruins of a great church, said to be erected by *Helena*, over the place where *John* the Baptist was imprisoned and beheaded. In the body of the church is a staircase into the dungeon where his blood was shed. The *Turks*, of whom there are here a few poor families, hold this prison in great veneration, and have erected a little mosque over it, which for a small piece of money any one is allowed to enter.

Leaving *Sebasta*, we passed by *Sherack* and *Barseba*, two villages, and then entering a narrow valley, watered with a fine rivulet, arrived in an hour at *Naplosa*, which is the ancient *Sychem* or *Sychar*, as it is called in the New Testament. It stands in a narrow valley between Mount *Ebal* on the north, and *Gerizim* on the south. From this last mount God commanded the blessings to be pronounced upon the children of *Israel*, and from Mount *Ebal* the curses.* Upon *Gerizim* the *Samaritans*, whose chief residence is at *Sychem*, have a small temple, to which they still repair at cer-

* *Deut.* xi. 29.

tain seasons for religious worship. It was also upon one of these mountains that God commanded the children of *Israel* to set up great stones plaistered over, inscribed with the body of the law, and to erect an altar and offer sacrifices, feasting and rejoicing before the Lord.* But whether *Gerizim* or *Ebal* was the place appointed for this solemnity is not easily determined; for the *Hebrew* Pentateuch, and ours from it, assign Mount *Ebal* for this use, while the *Samaritan* asserts it to be *Gerizim*.

As our company halted for some time at *Naplosa*, I had an opportunity of visiting the chief priest of the *Samaritans*, and of discoursing with him about this and other difficulties. As to the difference between the *Hebrew* and *Samaritan* copy abovementioned, the chief priest asserted, that the *Jews* had maliciously altered the text out of hatred to the *Samaritans*, putting *Ebal* for *Gerizim*, because the *Samaritans* worshipped in the latter mountain, which for that reason they would not have to be the true place appointed by God for his worship; to confirm which he alledged that *Ebal* was the mountain of cursing, and naturally an unpleasant place, while *Gerizim* was pleasant and fertile, and the mountain of blessing; whence he inferred, that it was more probable that this was the mountain appointed for religious festivals. But he could not say that any of these great stones which God directed *Joshua* to set up are now to be seen on *Gerizim*, which would have clearly determined the question on his side.

* *Deut.* xxvii. 4.

I also enquired of the chief priest what those *selavæ* were with which the children of *Israel* were so long fed in the wilderness,* when by his description they appeared to be quails. I then asked him what sort of plant or fruit the *dudaim* or *mandrakes* were, which *Leah* gave to *Rachael* for the purchase of her husband's embraces? to which he answered, that they were plants that had a large leaf, and bore a fruit like an apple, that was ripe in harvest; but was unwholesome, and had an ill taste, and that its virtue consisted in helping conception by being laid under the genial bed, to which use it is often applied by women at this day. I afterwards saw several of these plants in our way to *Jerusalem*; and if they were as common in *Mesopotamia* as we say them here, they must either not be the true *mandrakes*, or else it must be hard to assign a reason, why *Rachael* should purchase such common things at so valuable a price. This priest shewed me a copy of the *Samaritan Pentateuch*, but could not be prevailed on to part with it, and he had also the first volume of the *English Polyglott*, upon which he appeared to set as high a value as on his own manuscript.

Naploja is at present in a very mean condition, in comparison of what it was anciently; for it only consists of two streets that lie parallel to each other, under Mount *Gerizim*. It is however full of people, and the seat of the *Bassa*. Having here paid our *capbar*, we proceeded in the same narrow valley between *Gerizim* and

* *Numb. xi.*

Ebal, which is not above a furlong broad, and saw just without the city a small mosque said to have been built over the sepulchre purchased by *Jacob* of *Emir* the father of *Shechem*,* which goes by the name of *Joseph's* sepulchre, his bones being interred in it.†

Having proceeded one third of an hour from *Naplosa* we came to *Jacob's* well, most famous for the memorable conference of our blessed Saviour with the woman of *Samaria*.‡ Over this well there formerly stood a large church erected by the Empress *Helena*, of which the remains of the foundation are all that is to be seen. The well is at present covered with an old stone vault, into which we were let down through a very straight hole, and then removing a broad flat stone, we discovered the mouth of the well, which is dug in the firm rock; it is about three yards in diameter, and 35 in depth, five of which were filled with water. This proves the falsehood of the ridiculous story told by travellers, that it is dry all the year round, except on the anniversary of that day on which our Saviour sat upon its side, and then bubbles up with plenty of water.

At this well the valley of *Sychem* opens into a wide field, which is probably part of the ground given by *Jacob* to his son *Joseph*. From this well we now went southward along a spacious and fertile valley, and arrived in four hours at Kane *Leban*, which stands on the east side of a delicious vale, near a village of the same name, one of which is supposed to be the

* *Gen.* xxxiii. 19. † *Josh.* xxiv. 32. ‡ *John* iv.

Lebonah mentioned in Scripture.* And in this Kane we lay all night.

Our first task the next morning was climbing a very craggy and difficult mountain, after which we entered into a very narrow valley between two rocky hills, at the farther end of which we found the ruins of a village and a monastery. About this place is supposed to have been *Jacob's Bethel*, where he had the vision of a ladder reaching up to heaven, and angels ascending and descending; near which are the limits that separate the boundaries of *Ephraim* and *Benjamin*. From hence we passed through large olive-yards, and came in an hour and a half to a way cut with great labour, over a rocky precipice. In an hour more we arrived at *Beer*, the place to which *Jotham* fled from the revenge of his brother *Abimelech*.†

Beer is pleasantly situated on the side of a hill, at the bottom of which is a plentiful spring of excellent water; and at the upper side of the town are the remains of an old church built by the Empress *Helena*, in memory of the Virgin *Mary*, who being in quest of the child *Jesus*, is said by tradition to have sat down here weary and pensive; but afterwards returning to *Jerusalem*, she found him disputing with the Doctors in the Temple. Through the whole of this day's journey the country discovered quite a different face from what it had done before; for in most places we saw nothing but naked rocks, mountains and precipices, which astonished and disappoint the expectations of the pilgrim.

* *Judg.* xi. 19. † *Judg.* ix. 21.

grims, as being contrary to the high idea they had formed of the pleasantness and fertility of this country; and almost startles their faith, from the seeming impossibility of its feeding so prodigious a number as 1,300,000 fighting men,* besides women and children.

But it is obvious that these rocks and hills were anciently covered with earth and cultivated, whence they afforded a larger space of ground for cultivation, than if the country was level. For this purpose, they gathered up the stones and placed them in several lines, along the sides of the mountains, in the form of walls, and by these borders supported the mould from tumbling, or being washed down, forming many beds of excellent soil gradually rising one above another, from the bottom to the top of the mountains: a form of culture of which evidens foot-steps are to be seen in all the mountains of *Palestine*; and there is no place upon earth more fruitful, even at present, than the plain country and valleys, either for the production of corn, or of pasturage for cattle.

The hills, though improper for any cattle but goats, being disposed into the abovementioned beds, served very well for bearing corn, melons, gourds, cucumbers, and other vegetables, which are the chief food of these countries for several months in the year. The most rocky parts, that could not be made to produce corn, might serve for vines and olive-trees, which delight in such dry and flinty places; and the great plain joining to the *Dead Sea*, which on

* 2 Sam. xxiv.

account of its saltness might be thought unfit for cattle, corn, olives and vines, was yet, as *Josephus* observes,* useful for the nourishment of bees, and producing honey; and I have reason to believe the truth of this, because when I was there, I perceived in many places a strong smell of honey and wax. Thus the country might well maintain the vast numbers of its inhabitants, who by the nature of their climate are inclined to an abstemious diet, by its being in every part productive of either milk, corn, wine, oil or honey, the principal food of the eastern nations.

CHAP. VII.

They arrive at Jerusalem. A Description of the Church of the Holy Sepulchre on Mount Calvary, and a circumstantial Account of the Ceremonies annually used there on Good-Friday. The Celebration of Easter, and the Author's Visit to the Sepulchres of the Kings.

ON our leaving *Beer*, we came in two hours and a quarter to the top of a hill, from whence we had the first prospect of *Jerusalem*. *Rama*, anciently called *Gibea of Saul*, being within view on the right-hand, and the plain

* *De Bell. Jud. Lib. v. Cap. 4.* See the ancient fertility and present state of the *Holy Land* farther accounted for in *Dr. Shaw's Travels*, Chap. II p. 140. 143.

of *Jericho* and the mountains of *Gilead* on the left. In another hour we came to the walls of *Jerusalem*: but could not enter, without first obtaining leave of the Governor, which being granted, we went in at *Bethlehem* gate mounted and armed, on account of our being in company with the *French* Consul; for otherwise all *Franks*, who come not in with some public Minister, are obliged to dismount at the gate, to deliver their arms, and enter on foot. During our stay we took our lodgings at the *French* Consul's, and boarded with the fryars at the *Latin* convent.

The 26th, being *Good-Friday*, according to the *Latin* stile, we were obliged to go with the Consul, to the church of the Sepulchre, to keep the feast with him, though it was a week before the observance of *Easter* in *England*. We found the church doors guarded by several Janizaries, who suffer none to enter till they have paid their caphar, which for *Franks* or *European Christians* is commonly 14 dollars per head, unless they are Ecclesiastics, and then it is but half as much. But having once paid it, they may afterwards go in and out gratis as often as they please, during the whole feast, provided it be at the customary hours when the doors are open. The pilgrims being this day all admitted, the church doors were locked and opened no more till *Easter*, when being closely confined for three days, we visited all the holy places at leisure.

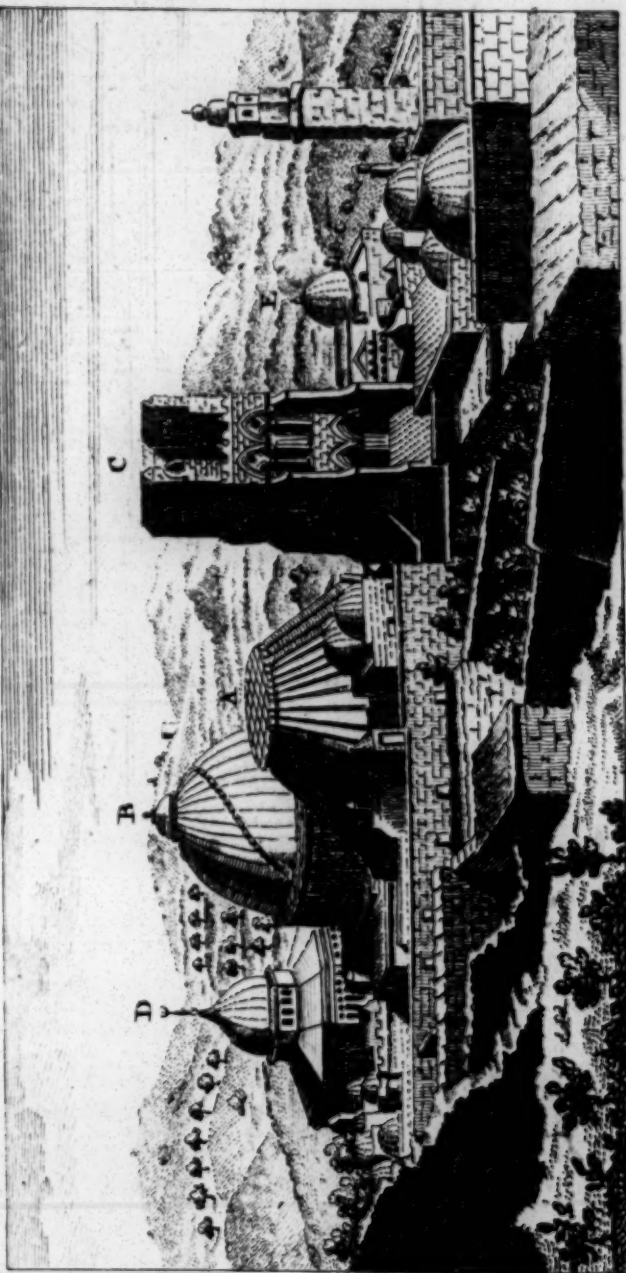
The church of the Holy Sepulchre is erected on Mount *Calvary*, a small hill upon the great

er Mount of *Moria*, which being anciently appropriated to the execution of malefactors, was shut out of the city as a polluted place. But since *Christ* died upon it for the sins of the world, the city has been built around it, and it now stands in the midst of *Jerusalem*, a great part of the Hill of *Sion* being shut out of the walls to make room for it. To prepare this hill for building a church upon it, it was necessary to reduce the top to a plain area, which was done by cutting away some parts of the rock, and elevating others. But it is said that great care was taken that none of those parts concerned in our Lord's passion should be altered or diminished, and that the part of *Calvary* where *Christ* was fastened to the cross is left entire; it being about ten or twelve yards square, and standing so high above the floor of the church that there are 21 steps to go up to the top; and the holy sepulchre, which was at first hewn into a rock under ground, is now a grotto above ground, the rock being carried away from it.

Though the church is less than 100 paces long, and not above 60 wide, it is supposed to contain under its roof 12 or 13 places, consecrated by some particular actions, relating to our Lord's death and resurrection. As first, the place where he was derided by the soldiers; secondly, where they divided his garment; thirdly, where he was confined while they dug the hole in which they erected the cross, and made every thing ready for his crucifixion; fourthly, where he was nailed to the cross.

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A View of the Church of the Holy Sepulchre.

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cross; fifthly, where the cross was erected; sixthly, where the soldier stood who pierced his side; seventhly, where his body was anointed in order for burial; eighthly, where his body was deposited in the sepulchre; ninthly, where the angels appeared to the women, after his resurrection; tenthly, where *Christ* himself appeared to *Mary Magdalen*. All which places, and many others, are supposed to be contained within the narrow limits of the church, and all of them are adorned with so many several altars.

Every *Christian* nation had anciently a small society of Monks lodged in the galleries about the church, and the little buildings annexed to it: but all, except four, have forsaken these apartments, on account of the heavy rents imposed upon them by their *Turkish* landlords, and these four are the *Latins*, *Greeks*, *Armenians* and *Cophites*. Besides their several apartments, each fraternity had their peculiar altars and sanctuary for their own use. But the greatest prize now disputed between the *Greeks* and *Latins*, is the command of the holy sepulchre, which is sometimes carried on with such animosity, that in disputing which party should go in to celebrate mass, they have proceeded to blows, and even wounded each other at the door of the sepulchre. The Father Guardian shewed me a great scar in his arm, which was occasioned by a wound given by a *Greek* priest; but at the request of the *French* King by a letter to the Grand Vizir, the holy sepulchre was, in 1690, appropriated to the *Latins*, and they alone

A View of the Church of the Holy Sepulchre.

alone have now the privilege of saying mass in it, though all other *Christians* may go into it, for the celebration of their private devotions.

There are always ten or twelve *Latins* with a president over them, who reside in the church, whose daily employment is trimming the lamps; and every day they make a solemn procession with tapers and crucifixes to the several sanctuaries, singing at every one a *Latin* hymn, relating to the subject of the place. This ceremony begins on *Good-Friday* night, which is called the *Nox Tenebrosa*, and is observed with such extraordinary solemnity, that I cannot omit giving a particular description of it.

As soon as it grew dark, all the fryars and pilgrims assembled in the chapel of the Apparition, a small oratory on the north side of the holy grave, to go round the church in procession; but before this began, one of the fryars preached a sermon in *Italian*, on the darkness at the crucifixion, and no sooner entered upon his discourse, than all the candles were instantly put out, to give a more lively image of the occasion, and thus the place continued very much in the dark, till the preacher having ended his discourse, every person present had a large lighted taper put into his hand, and the crucifixes, and other utensils were put in order for beginning the procession: among the rest there was one crucifix of a very large size, which bore upon it the image of our Lord as big as the life. This was fastened to it with great nails; it was also crowned with thorns, and smeared with blood. This figure was carried

ried at the head of the procession, and all the company followed to the several sanctuaries of the church, singing at every one a hymn. The first place was the pillar of Flagellation; a large piece of which is kept in a little cell just by the chapel of the Apparition. There they sung their hymn, and a fryar preached in *Spanish*, on the scourging of our Lord. From hence they proceeded to the prison of Christ, where they say he was secured, while the soldiers prepared for his crucifixion: here also they sung an hymn, and a third fryar preached in *French*. They next went to the altar of the division of Christ's garments, where they only sung an hymn; and from thence proceeded to the chapel of Derision, where they sang an hymn, and another sermon in *French*. From this place they went up to *Calvary*, leaving their shoes at the foot of the stairs. Here are two altars: one where *Christ* was nailed to the cross, at which they laid down the great crucifix, and acted the nailing of *Christ* to it, and after the hymns, one of the fryars preached another sermon upon the crucifixion. At the other altar there is a hole in the natural rock, in which they pretend that the foot of our Lord's cross stood; and here they set up their cross with the bloody image upon it, and leaving it, sung an hymn; after which the other guardian seating himself in a chair before it, preached a passion sermon in *Italian*. About the distance of a yard and a half from the hole where the foot of the cross was fixed, I seen a cleft in the rock, said by tradition to

be made at the earthquake at Christ's death when the rocks were rent. It appears to be a natural breach, about a span wide at its upper part; the sides of it answer each other, and it runs in such intricate windings as could not be counterfeited by art. The chasm is about two spans deep, after which it closes; but opens again below, as may be seen in another chapel contiguous to the side of mount *Calvary*; and runs down to an unknown depth.

The ceremony of the passion being over, and the sermon ended, two fryars, representing *Joseph of Arimathea* and *Nicodemus*, went to the cross with a grave and solemn air, drew out the great nails, and took down the feigned body from the cross, which was so contrived that the limbs were soft and flexible, as if they had been real flesh, and it appeared very surprising to see these pretended mourners bend down the arms which were before extended, and lay them upon the body, as is usually done with respect to the deceased. The body was now received in a large winding sheet, and carried down from mount *Calvary*, all the company attending to the stone of unction, which is said to be the place where our Lord's body was anointed and prepared for burial: and here, while they covered it with sweet powders and spices, they sung a hymn, and a Fryar preached a funeral sermon in *Arabic*. After which they carried away the pretended corpse, and laid it in the sepulchre, shutting up the door till *Easter* morning.

As nothing extraordinary passed the next morning, many of the pilgrims had leisure

have their arms marked with the usual ensigns of *Jerusalem*, which is performed in the following manner. They have wooden stamps of any figure desired, which they print off upon the arm with powder of charcoal, and then taking two very fine needles tied together, and dipping the points in a certain ink, said to be compounded of gunpowder and ox gall, they make small punctures all along the lines of the figures they have printed, which is done with great quickness and dexterity, seldom piercing so deep as to draw blood, after which the part is washed in wine.

In the afternoon the congregation being assembled in the area, before the holy grave, the Fryars spent some hours in singing the *Lamentations* of *Jeremiah*, which, with the usual procession to the holy places, was all the business of the day.

On the 28th, being *Easter-Sunday*, the sepulchre was set open very early; the fryars looked very joyful, and mass was celebrated before it, this being the highest place in the church. The Father Guardian had a throne erected, and being dressed in episcopal robes, with a mitre on his head, he gave the host in the sight of the *Turks*, to all who were disposed to receive it, not refusing children of seven or eight years old: which office being ended, we left the sepulchre, and returning to the convent, dined with the Fryars.

After dinner we went to visit some of the remarkable places without the walls, and beginning with those on the north side, were

first conducted to a large grotto, a little without the gate of *Damascus*, which is said to have been for some time the residence of the prophet's bed, which is a shelf of the rock about eight feet from the ground, near which is the place where they say he wrote his *Lamentations*. This cave is at present a college of Dervises, and is held in great veneration by the *Jews* and *Turks*, as well as the *Christians*. The next place we went to, was those famous caves called the sepulchres of the Kings; but for what reason, I am unable to determine, unless they were the sepulchres of the sons of *David*; but whoever was buried there, the place is adorned with such expence of labour and treasure, that it may well be supposed the work of Kings. The entrance is at the east end through a rock into an open court cut down into the rock, with which it is surrounded instead of walls. On the south side of this court is a portico nine paces long and four broad, also hewn out of the natural rock, with a kind of architrave running along its front, adorned with sculpture of fruits and flowers, which is still discernible, though much defaced by time. At the end of the portico, you descend to the passage into the sepulchre, the door of which is so obstructed with rubbish, that it is difficult to creep through; but within is an handsome room of about seven or eight yards square, cut out of the natural rock, with the sides

and cieling so exactly squared, that nothing could be built more regular; and the whole is so firm and entire, that it may be called a chamber hewn out of one piece of marble. From this room there is a passage into six more, one behind another, all of them resembling the first; but the two innermost are deeper than the rest, they having a second descent into them of six or seven steps.

In all these rooms, except the first, were stone coffins placed in niches made on the sides, which at first were covered with handsome lids carved with garlands, but most of them are broken to pieces. As the moist damps were constantly condensing on the cielings and walls, which were always dropping, each room had a small channel cut in the floor, to carry off the water. But what appeared most surprising in the subterraneous rooms were the doors, of which there was only one that remained hanging; it consisted of a piece of stone about six inches thick, of the size and shape of an ordinary door, and was carved in pannels, so as to resemble a piece of wainscot. It was visibly of the same kind with the whole rock, and turned upon pivots, which were of the same stone with the door, and contained in two holes of the immoveable rock, one at the top, and the other at the bottom. It appeared a riddle to the pilgrims, whether these doors were cut out of the rock, or brought hither; for resolving of which, I observed, that the door left hanging did not touch its lintel by at least two inches, so that it might be easily lifted up from the pivot, on

which is turned at bottom ; and that the door which had been thrown down, had the piece that turned in a hole in the lintel twice as long as that at the bottom ; which seems to intimate pretty plainly in what manner this work was accomplished.

Having taken a full view of the sepulchres, we returned towards the city, and just by Herod's gate were shewn a cave, the bottom of which was filled with stagnated water and mire: this passes for the dungeon in which *Jeremiah* was confined by *Zedekiah*, till he was set at liberty by *Ebed-Melech* ;* and here we concluded the business of the day.

C H A P. VIII.

The Author's Journey to the River Jordan and the Dead Sea, with a Description of both.

ON *Easter-Monday* the *Moslem*, or Governor of the city, set out, according to custom, with a party of soldiers to conduct the pilgrims to the river *Jordan*, in order to secure them from the insolence of the *Arabs* ; upon which occasion his fee for his company and soldiers is twelve dollars for each *Frank* pilgrim and six for *Ecclesiastics*, which every one must

* *Jer.* xxxviii.

pay, whether he goes the journey, or stays in the city. We went out at St. *Stephen's* gate with the pilgrims, who were of both sexes, and of every nation, amounting to about 2000; and having crossed the valley of *Jehosaphat*, and part of mount *Olivet*, we arrived in an hour at *Bethany*, which is at present only a small village. At the entrance into it there are some old ruins called *Lazarus's* castle, supposed to have been his mansion house, and near it the sepulchre out of which he was raised by *Christ*. There is a descent into it of 25 steps, at the bottom of which is first a small square room, and from thence a passage into another, that is still less and about a yard and a half deeper, in which the body is said to have been laid. This place is held in great veneration by the *Turks*, who use it for an oratory, and make all *Christians* pay a caphar for their admission into it.

A little farther we passed by a place called *Mary Magdalen's* habitation; and then descending a steep hill came to the *Fountain of the Apostles*, where it is pretended they used to refresh themselves when travelling between *Jerusalem* and *Jericho*. Then proceeding several hours, through hills and valleys, all of which appeared barren, though discovering evident marks of the labour of the husbandman in ancient times; we, after some hours, came to the mountainous desert, into which our Saviour was led by the Spirit to be tempted by the devil, a barren desolate place, consisting of high rocky mountains, that are torn and disordered, as if, in some great convulsion of nature,

ture, the very bowels of the mountain had been turned outwards. But from the top of these hills of desolation we had a delightful prospect of the mountains of *Arabia*, the *Dead Sea*, and the plain of *Jericho*, into which we descended, and then turning upon the left hand, came to the foot of the *Quarantania*, which is said to be the mountain on which the devil took our Saviour, when he laid before him all the kingdoms and glories of the earth. It is indeed an exceeding high mountain, and is not only difficult, but dangerous of ascent. It has a small chapel at the top, and another about half way up, founded upon a prominent part of the rock, near which are several caves, anciently used by hermits, and by some at this day for places in which they keep *Lent*.

From hence turning down into a plain, we passed by a ruined aqueduct, and came to the *Fountain of Elisha*, so called from his miraculously purging it of its brackishness, at the desire of the men of *Jericho*.^{*} Its waters are now received in a basin, nine or ten paces long, and five or six in breadth, and from thence divide themselves into several streams, which refresh the whole field that lies between this place and *Jericho*. A tree grows close to the fountain, spreading its boughs over the water; under its shade we took a collation with the Father Guardian, and about 30 or 40 other Fryars who accompanied us in this journey. In less than an hour's ride from this fountain we ar-

^{*} 2 Kings ii. 19.

arrived at *Jericho*, which is at present only a poor despicable village of the *Arabs*; and here we saw the place where *Zaccheus's* house is said to have stood; this is an old square stone building on the south side of the town.

The next morning we set out very early for *Jordan*. We found the plain extremely barren, producing nothing but a kind of samphire and other marine plants; and in many places where puddles of water had stood in the road, we observed a whiteness on the surface of the ground, which we found to be a crust of salt, raised by the water out of the earth. About a furlong from the river was an old ruinous church and convent dedicated to *St. John*, in memory of his baptising our Saviour; but tho' we were there in the end of *March*, we could discover no sign of its overflowing, notwithstanding its being the proper time for those inundations. Having descended the outermost bank, we proceeded about a furlong upon a level strand, before we came to the immediate bank of the river, which is so covered with reeds and bushes, particularly willows, tamarisks, and oleanders, we could see no water till we had made our way through them. In this thicket were anciently several sorts of wild beasts, which being washed out of the covert by the overflowings of the river, gave occasion to that allusion, *He shall come up like a lion from the swelling of Jordan.** And this is also reported to be the case at present.

* *Jer.* xlix. 19. and l. 44.

We had no sooner arrived at the river, and dismounted, in order to gratify the curiosity which had brought us thither, than we were alarmed by some troops of *Arabs* appearing on the other side, and firing at us: but though they were at too great a distance to do any execution, this hindered the fryars from performing the service prescribed for this place, and seemed to throw them into a greater terror than the rest of the company. This alarm being however soon over, some stripped and bathed themselves, others cut down boughs from the trees, and every body was employed in taking a memorial of this famous stream. The water was very turbid, and too rapid to swim against. It was about 20 yards over, and its depth far exceeded my height. There seemed to be a much larger thicket on the opposite bank, than on that where we were; but we did not dare to swim over, to take any certain account of what was on the other side for fear of the *Arabs*.*

Having staid some time at the river, the Moslem summoned us to return, and conducted us back into the middle of the plain, where sitting under his tent, he made us pass man by man before him, to take a more exact account of us, to prevent his losing any part of his caphar. As we could not go to the *Dead Sea* without a licence from our commander in chief, we sent to desire his permission for our going

* See a farther account of this river and the *Dead Sea* in Dr. Shaw's Travels, Chap. I.

and a guard to attend us; and he granting this request, we immediately set forwards.

On our approaching that sea, we passed thro' a kind of coppice of bushes and reeds; and on our arriving at it, found that it is inclosed on the east and west by very high mountains. On the north it is bounded by the plain of *Jericho*, on which side it receives the waters of *Jordan*; and on the south it extends farther than the eye can reach. This lake is said to be 24 leagues in length, and six or seven in breadth.

On the shore of this sea or lake we found a black sort of pebbles, that burn on being held in the flame of a candle, yielding a smoke of an intolerable stench; but though they lose their weight in burning, they do not at all decrease in bulk. The neighbouring hills abound with these sulphureous stones, and I saw pieces of them at the convent of *St. John* in the wilderness, which were two feet square, carved in basso relievo, and polished to as great a lustre as black marble is capable of. These were designed for the ornaments of a new church and convent.

It is a common tradition, that all the birds which attempt to fly over this lake drop down dead into it, and that no fish nor any other animal can support life within these deadly waters; but I actually saw several birds flying about and over this lake, without any visible injury. I also observed among the pebbles on the shore two or three shells of fish resembling those of oysters cast up by the waves.

The

The water I found to be very limpid, and not only salt, but also extremely bitter and nauseous; and being willing to make an experiment of its strength, I went into it, and found that it bore me up in swimming with uncommon force; but as to what is said by some authors, that persons wading in it were buoyed up to the top as soon as the water reached the navel, I found it false by experience. As for the bitumen for which this lake has been long famous, there was none at the place where we were, though it is gathered near the mountains on both sides in great plenty. I had several lumps of it brought me to *Jerusalem*, and found that it exactly resembled pitch, from which I could no otherwise distinguish it, than by its sulphureous taste and smell.

Being desirous of seeing if there were any remains of the cities antiently situated in this place, and made the dreadful example of the divine displeasure, I carefully surveyed the waters as far as my eye could reach; but could not see any heaps of ruins, nor any of that smoke ascending above the surface, which is usually mentioned in the writings of geographers. I was told, however, by the Father Gurdian, and the Procurator of *Jerusalem*, both of whom were men in years, and of appearance neither destitute of sense nor probability, that once they actually saw some of these ruins; which were so near the shore, and the water at that time so shallow, that they, with some *Frenchmen*, went to them, and found several pillars and other fragments of buildings

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whence they were now probably concealed by the height of the water. On the west side of the lake is a small promontory, near which our guide told us is the monument of *Lot's* wife metamorphosed into a pillar of salt; but we did not give credit enough to the report, to take the trouble of going to seek for it. As to the apples of *Sodom*, of which so much has been said, I neither saw nor heard of any about this place; nor was there any tree to be seen near the lake, from which any such kind of fruit might be expected.

In our return, at about an hour's distance from the *Dead Sea*, we came to an old ruined Greek convent, and found a good part of the church remaining, with several pieces of painting representing *Greek* saints entire, and over the altar was a representation of our Lord's last supper, with a *Greek* inscription. Both about this place, and in many others of the plain, I perceived a strong scent of wax and honey, for the sun was very hot, and the bees industriously employed about the blossoms of the salt weed which the plain produces. Among the products of this place we saw a very remarkable fruit called by the *Arabs* *Zachone*. It grows on a thorny bush, has a small leaf, and both in shape and colour resembles an unripe walnut. The *Arabs* bray the kernel of this fruit in a mortar, and then putting the pulp into scalding water, they skim off an oil which rises to the top. The oil they take inwardly for bruises, and apply it outwardly to green wounds, preferring it to the balm of *Gilead*.

C H A P. IX.

They visit Bethlehem and the Places adjacent. A Description of King Solomon's Pools, and of many real or imaginary sacred Antiquities.

IN the morning of the 31st, we returned the same way by which we came, and in about six hours arrived near the walls of *Jerusalem*; when it being resolved, instead of returning to the city, to go immediately to *Bethlehem*, we turned down into the valley of *Jebosaphat*, and passing by the city, went through the valley of *Rephaim*, famous for being the theatre of *David's* victories over the *Philistines*.* In the road we were shewn the following objects of curiosity; the house of *Simeon*; a famous turpentine tree, under the shade of which, the Virgin is said to have rested, when she carried *Christ* in her arms to present him to the Lord at *Jerusalem*; a convent dedicated to *Elias*, where the *Greek Monks* who reside there shew the pretended impression of his body in a hard stone, that served for his bed; near which is a well, wherein they say the star appeared to the wise men; *Rachael's* tomb, which plainly appears to be a modern and *Turkish* structure; near it is a small piece of ground, in which are picked up round stones, exactly resembling peas, and tradition here says, that they were

* 2 *Sam.* v. 23.

once really peas, but that they were miraculously petrified by the Blessed Virgin, to punish a surly rustic, who denied her a handful of them to relieve her hunger.

On our arrival at *Bethlehem*, we immediately went to all the holy places there; as that where our Lord is said to have been born; the manger in which it is pretended he was laid; the chapel of *Josepb* his supposed father; that of the Innocents; those of St. *Jerome*, of St. *Paula* and *Eustochium*, of *Eusebius* of *Cremona*, and the school of St. *Jerome*.

On the first of *April* we went to see the remarkable places in the neighbourhood of *Bethlehem*, the first of which was the famous fountains, pools and gardens, said to be King *Solomon's*, and to which he is supposed to allude, when among the other instances of his magnificence he reckons up his gardens,* vineyards, and pools. These pools are three in number, lying in a row above each other, and so disposed that the water of the uppermost descends into the second, and the second into the third. They are square, and of an equal breadth, which is about 90 paces, but the length is different, that of the first being about 160 paces, that of the second 200, and the third 220. They are all lined and plaistered, and contain a great depth of water. Close to the pools is a pleasant castle of modern structure, and about 140 paces from it is the fountain from which the pools chiefly derive their

* *Eccles. ii. 5. 6.*

waters, which the Fryars will have to be the *Sealed Fountain* to which the spouse is compared.* In confirmation of which opinion they pretend a tradition that King *Solomon* shut up these springs, and kept the door sealed with his signet, in order to preserve the waters in their natural freshness and purity, for his own drinking; and indeed this would not have been difficult, as they rise under ground, and have no avenues to them, but a hole like the mouth of a narrow well, through which there is a descent of about four yards, which opens into a vaulted room, 15 paces long, and eight broad; joining to this is another room of the same form, but somewhat less, and both of them are covered with handsome stone arches, that are very ancient. There are four places at which the water rises, whence it is conveyed by little rivulets into a kind of basin, and carried from thence by a large subterraneous passage into the pools; but before it arrives at them, a part of the stream flows into an aqueduct of brick pipes, that carries it by many turnings and windings about the mountains to *Jerusalem*.

Below the pools there is another rocky valley, inclosed on both sides with high mountains, which the Fryars maintain is the inclosed garden alluded to in the place before cited, *A garden enclosed is my sister, my spouse, a spring shut up, a fountain sealed*. However it is probable, that these pools may be the

* *Cant. iv. 12.*

same with *So'amon's*, there not being such store of excellent spring-water any where else to be found throughout all *Palestine*.

From hence we returned to visit some places near *Betlehem*, where we saw the field in which it is said the shepherds were watching their flocks, when they received the glad tidings of *Christ's* birth; hard by is the village where they dwelt, and at a little distance an old desolate convent built by *St. Paula*, in which she died.

Having taken a view of every thing worth seeing on the south and east of *Betlehem*, we walked out after dinner to the westward, to take a view of *David's* well, so called from its being supposed to be the same which *David* so much thirsted after.* But this is rather a cistern supplied only with rain water. About two furlongs from thence are to be seen some remains of an old aqueduct, that once conveyed the water from *Solomon's* pools to *Jerusalem*; this is indeed with great probability said to have been the work of *Solomon*. It run along the surface of the ground, and is composed of large stones, with a cavity in the middle, for the channel. They are let into each other, with a fillet round the cavity to prevent leakage, and joined by so firm a cement, that though they are a kind of coarse marble, it is easier to break than separate them. For the greater security, this range of stone pipes was covered with a case of smaller stones, laid over

* 2 Sam. xxiii. 15.

them with a very strong mortar, so that the whole work seems to be formed of such strength and firmness, as if it had been designed for eternity. But this strong aqueduct, which was formerly carried five or six leagues with vast expence and labour, has been so destroyed by the *Turks*, that there are only a few fragments of it remaining.

On our return we went to visit the *Greek* and *Armenian* convents, which are contiguous to that of the *Latins*, each of which has a door that opens into the chapel of the holy manger, and then went to the grotto of the Blessed Virgin, within 40 yards of the convent, where she is said to have hid herself and her divine babe, in order to escape the fury of *Herod*, some time before their departure into *Egypt*. This grotto was formed out of a chalky rock: the whiteness they say proceeds from some drops of the Virgin's milk that fell from her breast, while she was suckling the holy infant: whence they imagine that this chalk has a miraculous virtue of increasing womens milk. It is therefore taken by the women of the country for that purpose, as well by the *Turks* and *Arabs*, as the *Christians*.

C H A P. X.

Their Journey to the Convent of St. John in the Wilderness. They see many remarkable Places there. A very particular Account of the Holy Fire at Jerusalem, and of some extraordinary Practices of the Priests and Monks.

HAVING the next morning presented the Guardian with two chequins a-piece, in return for his civilities, we took leave of *Betlehem*, in order to take a view of the wilderness and the convent of *St. John the Baptist*. We first crossed the famous valley, in which it is said the angel of the Lord in one night slew many thousands of the army of *Senacherib*, and then came to a village called *Boatsbellah*, where it is pretended that no *Turk* can live above two years; in virtue of which report, the *Christians* keep the village without molestation, no *Turk* being willing to hazard his life by making the experiment. A little farther we came to a spring where we were told that *Philip* baptised the *Ethiopian* eunuch; but the passage here is so rocky and uneven, that it is a difficult road for a single horseman, whence the pilgrims have been ready to think it impossible for the eunuch to ride in a chariot. However, a true judgement cannot be formed of the ancient roads, from what they have been reduced to by the negligence of the *Turks*.

Turks. Not far from this spring is a place where the rock had been anciently cut away, in order to lay a good open road; whence it may be supposed that the same care was used along this passage, though it has been destroyed by time. We soon after came to a place called the village of *St. Philip*, where ascending a steep hill, we arrived at the wilderness of *St. John*, which though very rocky, is now well cultivated, and produces plenty of corn, vines, and olive-trees. After having travelled an hour in this wilderness, we came to the cave and fountain where the Baptist is said to have exercised his austerities. Near this cell there are some old locust trees, which the Fryars say yielded him sustenance; and the Popish pilgrims, who dare not presume to be wiser than these blind guides, gather, and carry away the fruit with great devotion. After this, we passed along one side of the valley of *Elab*, where *David* slew the giant,* and had a view of *Medon*, a village on the top of a hill, famous for being the burying place of the *Maccabees*. On our approaching the convent, we went a little out of the way to visit a place called the house of *Elizabeth*, the mother of the Baptist. This was also formerly a convent, though it is now a heap of ruins, the only remarkable place here being a grotto in which it is pretended that the Virgin saluted *Elizabeth*.†

The present convent of *St. John* had been rebuilt within four years, and is a large, square, uniform, and neat building, and its church is

* 1 Sam. xvii. † Luke i. 46.

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particularly beautiful. It consists of three isles, and has a handsome cupola in the middle, under which is a pavement of *Mosaic* work, that equals, if not exceeds, the finest works of that kind among the ancients. At the upper end of the north isle is a descent of seven marble steps, to a very splendid altar, erected over the place where the Baptist is said to have been born.

On our return from St. *John's* towards *Jerusalem*, we saw a convent of the *Greeks*, that takes its name from the holy cross, a very neat structure in a delightful situation, but what is most extraordinary, is the reason of its name and foundation; for it is pretended that here is the earth which nourished the root, that bore the tree, that yielded the timber, of which the cross was made. Under the high altar is shewn a hole in the ground where the stump of the tree stood; and there are not a few visitants, who are so blindly superstitious as to fall down and worship it. As this convent is not above half an hour from *Jerusalem*, we returned thither that evening, which was the fifth day after our departure, and immediately were invited into the convent to have our feet washed, a ceremony performed by the Father Guardian himself, to every pilgrim, while the whole society stands round, singing *Latin* hymns; and when the Guardian has done his office every Fryar comes in, and kisses the pilgrims feet.

On the 3d of *April* we went to see the office of the holy fire, a ceremony kept up by the *Greeks* and *Armenians*, from a persuasion that every

every *Easter* eve a miraculous flame descends from heaven into the holy sepulchre, and lights all the lamps and candles, as the sacrifice was consumed at the prayers of *Elijah*.

On our approaching the holy sepulchre, we found it crowded with a numerous and distracted mob, who made an hideous clamour; but with some difficulty pressing through the crowd, we got up into the gallery next the *Latin* convent, where we could have a view of all that passed. The people began by running with all their might round the Holy Sepulchre, crying out *Huia*, which signifies, *This is he*, or *This is it*. After this they began to perform many antick tricks: sometimes they dragged one another along the floor round the Sepulchre; sometimes marched round with a man upright upon another's shoulders; at others took men with their heels upwards, and hurried them about with such indecency, as to expose their nudities; and sometimes they tumbled round the Sepulchre like tumblers on a stage. In a word, nothing can be imagined more rude and extravagant than what was acted upon this occasion.

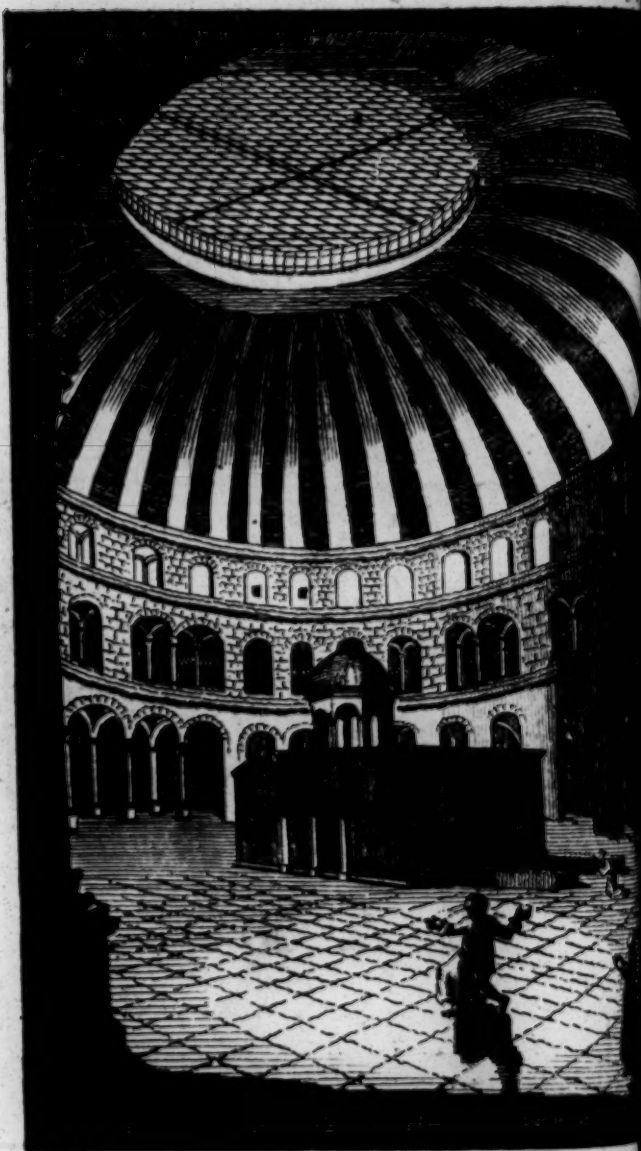
This frantic humour continued from 12 till four, and then the *Greeks* first set out in a procession round the Sepulchre followed by the *Armenians*, and marched three times round it, with their standards, streamers, crucifixes, and embroidered habits; and towards the end of the procession a pigeon came fluttering into the cupola over the Sepulchre, at which the people redoubled their shouts and clamours, when
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*The inside of the flat Cupola, and the
Holy Sepulchre under it.*

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atins told the *English* gentlemen, that this bird was let fly by the *Greeks*, to deceive the people into the belief that it was a visible descent of the Holy Ghost. The procession being over, the Suffragan of the *Greek* Patriarch and the principal *Armenian* Bishop approached the door of the Sepulchre, cut the string with which it was fastened, and breaking the seal, entered in, shutting the door after them, all the candles and lamps within having been before extinguished in the presence of the *Turks*. As the accomplishment of the miracle drew nearer, the exclamations were redoubled, and the people pressed with such violence towards the door, that the *Turks* could not keep them off with the severest blows. This pressing forwards was occasioned by their desire to light their candles at the holy flame as soon as it was brought out of the Sepulchre. The two miracle-mongers had not been above a minute in the Sepulchre, when the glimmering of the holy fire was seen through some chinks in the door, which made the mob as mad as any in *Bedlam*; then presently came out the priests with blazing torches in their hands, which they held up at the door of the Sepulchre, while the people thronged with extraordinary zeal to obtain a part of the first and purest flame, though the *Turks* laid on with their clubs without mercy. Those who got the fire immediately applied it to their beards, faces, and bosoms, pretending that it would not burn like an earthly flame; but none of them could endure the experiment long enough to make

make good that pretension. However, many tapers were presently lighted, that the whole church seemed in a blaze, and this illumination concluded the ceremony.

The *Latins* take a great deal of pains to expose this ceremony, as a shameful imposition and a scandal to the *Christian* religion: but the *Greeks* and *Armenians* lay such stress upon it, that they make the pilgrimages chiefly on this account, and their priests have acted the cheat so long, that they are forced now to stand to it, for fear of endangering the apostacy of the people.

The mob being dispersed, we went out of the church, when we saw several people about the stone of unction, who having a great number of candles lighted with the holy fire, were employed in daubing pieces of linen with the wicks and melted wax. This linen was designed for winding-sheets; for they imagine that if they are buried in a shroud smutted with this celestial fire, it will secure them from the flames of hell.

C H A P. XI.

An Account of the many remarkable Places in Jerusalem and its Neighbourhood.

THE 4th of *April* being *Easter-Sunday*, according to the old stile observed in *England*, we did not go abroad to visit any places; but the next morning went to see some more curiosities, which we had not yet visited: and first we went to what is called the prison, from which *St. Peter* was delivered by an Angel; a building close by the church of the Holy Sepulchre, that still serves for its primitive use. We next visited an old church in the place where *Zebedee's* house stood: then the place where stood the iron gate, which of its own accord opened to *Peter*; and near it is a small church built over the house of *St. Mark*, whither *Peter* went after his miraculous release. The *Syrians*, to whom it belongs, pretend to shew the window, at which *Rhoda* looked out when *Peter* knocked at the door. In the church they shew a *Syriac* manuscript of the *New Testament* in folio, which they pretend to be 852 years old; and a little stone font, used by the Apostles themselves in baptising. In the same street is what is called the house of *St. Thomas*, formerly converted into a church, but now a mosque. In another street is the place

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where they say our Lord appeared after his resurrection to the three *Maries*; for the Fryars maintain that they were three, though St. *Matthew** mentions no more than two. At a small distance the *Armenians* have their convent and gardens, with a large and delightful spot of ground, which takes up all that part of Mount *Sion* that is within the city walls; and their church is built over the place where they say St. *James*, the brother of *John*, was beheaded;† and in a small chapel, on the north side of the church, is shewn the very place of his decollation. In this church there are two altars, adorned with extraordinary splendor, with crosses of gold and silver, crowns, rich mitres, embroidered copes, chalices, and other church utensils. In the midst of the church is a pulpit, curiously inlaid with tortoise-shell and mother of pearl, with a beautiful canopy or cupola over it, of the same work as the former. The tortoise-shell and mother of pearl are here so exquisitely mingled, that the work far exceeds the value of the materials. In a kind of antichamber there are laid up on one side of an altar, three large rough stones, that are esteemed very precious. One of them is pretended to be the stone upon which *Moses* cast the two Tables when he broke them, out of indignation at the idolatry of the *Israelites*; and the other two are said to be brought, one from the place of our Lord's baptism, and the other from that of his transfiguration.

* *Matth.* xxviii. 9. † *Acts.* xii. 2.

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After this we went to another *Armenian* chapel, said to be founded in the place where the house of *Annas* stood ; on the inside of which, near the door, is shewn a hole in the wall, to point out the place where one of the officers of the High Priest smote our Saviour ; whom the Fryars will have to be the same *Malchus* whose ear was healed by our Lord. In the court before this chapel is an olive-tree, to which they say *Christ* was for some time chained, by order of *Annas*, to prevent his escape.

From hence we went out of *Sion* gate, which is near to what is called the House of *Caia-phas*, where there is another small chapel of the *Armenians*. Here, under the altar, they say is the stone that lay at the door of our Saviour's sepulchre, which the *Armenians* stole from the Church of the Sepulchre, and brought hither, though it is two yards and a quarter long, one yard broad, and a yard thick. It is plaistered all over, except in five or six places, where it is left bare, to receive the kisses of the pilgrims. Here is also shewn a small cell, said to have been our Lord's prison till the morning, when he was carried before *Pilate*, and likewise the place where *Peter* was frightened into a denial of his Master.

At a small distance farther from the gate was the church of the *Cænaculum*, where they say *Christ* instituted his last supper ; but this is now a mosque, and not to be seen by *Christians*. Near this is a well, said to be the place where the Apostles separated, to go every one to his several charge ; and close by it are the

ruins of a house, in which the Virgin is supposed to have breathed her last. A little lower down the hill we were shewn the place where, it is pretended, a *Jew* arrested the body of the Blessed Virgin, as she was carrying to her interment; for which the hand he seized the bier with was withered. And in the middle of the hill we were shewn a cave, in which St. *Peter* wept bitterly for denying his master.

We now returned into the city at *Sion* gate, and turning down on our right hand, close by the wall, were led into a garden, at the foot of Mount *Moriab*, where we were shewn several large vaults, which run at least 50 yards under the mountain. They were built in two isles arched with firm massive stones, and supported with tall pillars, each of which consisted of one single stone two yards in diameter. This might be some work made under ground, to enlarge the area of the Temple; an opinion that is confirmed by *Josephus*.* We now returned towards the convent, passing in our way through the *Turkish* Bazars, and taking a view of the beautiful gate of the temple; but could only examine it in passing, as the superstition of the *Turks* renders it unsafe to continue there long.

The next morning we took a progress about the city, where going out at *Bethlehem* gate, and turning on the left hand, we came to *Bathsheba's* Pool at the bottom of Mount *Sion*, where she is said to have been washing her-

* Antiq. Jud. Lib. XV. Cap. ult.

self when *David* saw her from the terrace of his palace; but others refer this to another smaller pool just within *Bethlehem* gate. A little below this pool begins the valley of *Hinnom*, on the west side of which is the place antiently called the *Potter's Field*, and afterwards the *Field of Blood*, but now termed *Campo Sancto*. It is only a small piece of ground, about 30 yards long and 15 broad, one half of which is taken up by a square fabric built for a charnel-house, that is 12 yards high: into this building dead bodies are let down from the top, there being five holes left open for that purpose, through which they may be seen under several degrees of decay. A little below the *Campo Sancto* is an intricate cave, consisting of several rooms, one within another; in which the Apostles are said to have hid themselves, when they forsook their Master and fled.

A little farther the valley of *Hinnom* ends, that of *Jehosaphat* crossing it, along which runs the brook *Cedron*: but it has no water except in winter, and it was quite dry when we were at *Jerusalem*. In this valley of *Jehosaphat* we first went to the well of *Nehemiah*, so called from its being reputed the place where he recovered the fire of the altar, after the *Babylonish* captivity.* A little farther is the place where *Isaiah* is said to have been sawn asunder; above that is the pool of *Siloam*; a little higher is the fountain of the Blessed Virgin:

* 2 Macc. i. 19.

and over against it the village of *Siloe*, in which *Solomon* is said to have kept his strange wives; above which is the hill called the *Mountain of Offence*, where *Solomon* built the High Places; and not far from thence they shew another field of blood, where *Judas* met with his fate. On the same side of the valley are several *Jewish* monuments, among which are two noble antiquities, the pillar of *Absalom* and the sepulchre of *Zachary*; and close to the latter is the sepulchre of *Jehosaphat*, from whence the valley takes its name.

Upon the edge of the hill on the opposite side of the valley, the city wall runs in a direct line: near the corner of which there is a pillar jutting out of the wall, and upon this pillar the *Turks* say that *Mahomet* shall sit in judgment at the last day, and that the whole world shall be gathered together in the valley below, to receive their doom from his mouth. At a little distance to the northward is the gate of the Temple, which is walled up; for the *Turks* here, having a prophecy that their destruction shall enter at that gate, thus endeavour to prevent its completion. In this valley below the gate is a broad hard stone, with several impressions upon it, which may be fancied to be footsteps; and these, the *Fryars* say, are the prints made by our Saviour's feet, when, after his being apprehended, he was violently hurried away to the tribunal of his blood-thirsty persecutors. At a small distance from this stone is what is called the sepulchre of the Blessed Virgin, which has a

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magnificent descent to it of 47 stairs. On the right hand, in going down, is the sepulchre of St. *Anna* her mother, and on the left that of St. *Joseph* her husband. After this, ascending the hill we were shewn a broad stone, on which we were told St. *Stephen* suffered martyrdom; and not far from it a cave, into which the *Jews* cast his body. And from hence we went to St. *Stephen's* gate, so called from its vicinity to the place where he suffered martyrdom.

The next morning we set out again, in order to visit the most remarkable places on Mount *Olivet*; where, as we were ascending the mountain, we saw certain caves cut with intricate windings under ground, and called the sepulchres of the Prophets. A little higher up are twelve arched vaults under ground, built in a row, in memory of the twelve Apostles, who, it is pretended, compiled their Creed in this place. Sixty paces higher up we came to the place where we were told *Christ* uttered his prophecy concerning the destruction of *Jerusalem*. Higher up is a pillar, to shew the place where an Angel gave the Blessed Virgin three days warning of her death; and at the top of the mount we came to the place of our Lord's ascension, where there was antiently a large church built in honour of that triumph; but all that now remains of it is an octogonal cupola, about eight yards in diameter, which is said to be over the place where the Son of God sat his last foot-steps on earth; and upon a hard stone under the cupola is shewn the print of one of his feet. This chapel of the Ascension

sion is in the custody of the *Turks*, and used by them for a mosque. About two furlongs from this place was antiently erected a high tower, in memory of the appearance of the two Angels to the Apostles after our Lord's ascension, from which the tower had the name of *Viri Galilæi*; but about two years before this time it was demolished by a *Turk*, who bought the field in which it stood. From this eminence we had a view of *Jerusalem*, with the adjacent country, and the *Dead Sea*.

We now descended the mount by another road, and about the midway were shewn the place where *Christ* beheld the city, and wept over it; and near the bottom of the hill is a great stone, upon which, we were told, the Blessed Virgin let fall her girdle after her assumption, in order to convince *St. Thomas*, who, it is pretended, was troubled with a fit of his old incredulity upon this occasion; and there is still to be seen a small winding channel upon the stone, which is said to be the impression made by the girdle when it fell, and to be left for the conviction of all who should suspect the truth of the story. A little lower we were shewn *Gethsemane*, an even plat of ground between the foot of mount *Olivet* and the brook *Cedron*. It is not above 57 yards square: but is well planted with olive-trees, which are believed to be the same that stood there in our Saviour's time; in virtue of which opinion, the olives, the olive-stones, and oil which they produce became an excellent commodity in

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Spain; and yet *Josephus* shews,* that *Titus* cut down all the trees within about 100 furlongs of *Jerusalem*, and that the soldiers were obliged to fetch wood at that distance for making their mounts when they assaulted the Temple. At the upper part of this garden is a flat ledge of naked rocks, said to be the place on which *Peter*, *James*, and *John* fell asleep, during our Saviour's agony; and just by a cave, in which, it is said, he underwent that bitter part of his passion. At a small distance is a narrow piece of ground, 12 yards long and one broad, said to be the path on which *Judas* walked up to *Christ*, and, saying *Hail Master*, kissed him. This narrow path is separated from the garden by a wall, as a *terra damnata*; and it is remarkable that this was done by the *Turks*, who, as well as the *Christians*, detest the ground on which that infamous piece of treachery was acted. Hence crossing the brook *Cedron*, we entered *St. Stephen's* gate, and again returned to the convent.

On the 8th of *April* we went to see the place where we were told the palace of *Pilate* stood; but upon this spot is now only an ordinary *Turkish* house, from the terrace of which there is a full view of the place where the Temple stood, and this is the only prospect of it that is allowed; for whatever *Christian* goes within the borders of this ground must forfeit his life or his religion. A fitter place for an august building could not be found in the whole

* Bell. Jud. Lib. VII. Cap. 15.

world. It lies upon the top of Mount *Moriab*, opposite Mount *Olivet*, the valley of *Jehosaphat* lying between. It was about 590 of my steps in length, and 370 in breadth. In the middle of the area now stands a mosque of an octogonal figure, which is said to be built on the ground where formerly stood the *Sanctum Sanctorum*. In the above pretended house of *Pilate* is shewn the room in which *Christ* was buffeted by the soldiers, and mocked with the ensigns of royalty. At coming out of the house is a descent where was formerly the *Scala Sancta*. On the other side of the street, which was antiently a part of the palace, is a room where it is said that our Saviour was scourged, and this is now a weaver's shop. In returning from *Pilate's* palace, we passed along the *Dolorous Way*, in which we were shewn in order; first, the place where *Pilate* brought our Lord forth to the people, saying, *Behold the Man!* secondly, where *Christ* fainted twice under the cross: thirdly, where the Blessed Virgin swooned at this tragical sight: fourthly, where St. *Veronica* presented him the handkerchief to wipe his bleeding brows: and fifthly, where the soldiers compelled *Simon* to bear his cross.

On the 9th we went to take a view of what is now called the Pool of *Bethesda*, which is 120 paces long, 40 broad, and eight deep; but has no water in it. At the west end there are some old arches, now dammed up, which though there are but three in number, some will have to be the five porches in which sat the lame, halt, and blind. From hence we

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went to the convent of *St. Ann*, where there is a large church; but both that and the convent are desolate and neglected. In a vault under the church is shewn the place where it is said the *Virgin Mary* was born, and near it the *Pharisee's* house where *Mary Magdalen* washed *Christ's* feet with her tears, and wiped them with her hair. In the afternoon we went to see *Mount Gibon*, and the pool of the same name, which is lined with a wall and plaister; it is 166 paces long, 67 broad, and was well stored with water.

On the 10th we went to take our leave of the Holy Sepulchre, which being the last time of its being opened at this festival, the *Turks* allow free admittance to all people, both this day and the following night, without any fee, not only to the poor, but to the lewd and vicious, who go thither to get a convenient opportunity for prostitution, and who profane it as much as the heathens, who thus celebrated their *Aphrodesia* in the temple of *Venus*.

On *Sunday* the 11th of *April*, the *Turks* began their *Biram*; this is the feast after their *Lent* called *Ramadam*, which being a time of great libertinism, we confined ourselves in our lodgings to avoid being insulted by the rabble; and there being hardly any thing near the city we had not now seen, we kept close in our quarters the two following days, during which we prepared for our departure; and were under some uneasiness from being informed, that the country was more and more disturbed by the *Arabs*; but being told that the *Mosolem* was

was likewise going to return to his master, the Bassa of *Tripoly*, we resolved, if possible, to go in his company. We therefore went to him on the 14th with a small present, to enquire the time of his departure, and were informed that he would set out the next morning.

Being willing before my departure to measure the circuit of the city, I now took one of the Fryars with me, and went out at *Bethlehem* gate, whence proceeding on the right hand, I walked round till we came to the same gate again, by which means I found that the whole city was 4630 paces in circumference; and ten of my paces amounting to nine yards, the number made 4167, which is just two miles and a half.

C H A P. XII.

Their Departure from Jerusalem, and Journey from thence to Nazareth. A Description of that Village, and of Mount Tabor, and an Account of what happened in their Journey till they came within sight of Damascus.

ON the 15th in the morning, having received our diplomata from the Father Guardian, to certify that we had visited all the holy places, and having each of us presented the convent with 50 dollars for the trouble we had given, we set out with the Mosolem, and lodged the first night at *Kane Leban*, where

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where the Mosolem left us. The country people being now every where at plough, used goads of an extraordinary size, they being eight feet long, armed with a sharp point for driving the oxen, and at the other end, which was about six inches in circumference, with a small spade or iron paddle, for cleansing the plough from the clay that encumbers it in working; the plough being held by the same person who drives the oxen. It was probably with a goad like these, that *Shamgar* slew 600 of the *Philistines*;* such a weapon being no less fit than a sword, for such an execution.

On the 16th leaving *Kane Leban*, we passed by *Naplosa* and *Samaria*, after which we came to the fountain *Selec*, where we took up our lodging. On the 17th we continued the same road we had travelled before, till we came to *Caphar Arab*, when we crossed over the plain of *Esdraelon*, and came to *Jeneen*, a large town, that has an old castle and two mosques, and is the chief residence of the Emir *Chibly*, who sent us orders not to advance any farther, till he himself should come to receive his caphars. This was very unwelcome news, but as we had no remedy, we waited for his coming, from two in the morning till sun-set, when we received an order from that Prince to pay the caphar to an officer who was commanded to receive it, and dismiss us. We then made all the haste we could to dispatch the caphar,

* *Judg.* iii. 31.

and get clear of the *Arabs*; but notwithstanding all our diligence, it was near midnight before we had done. After which we departed, and immediately entering into the plain of *Esdraelon*, travelled all night, and in seven hours reaching the other side, came to a very steep and rocky ascent; but in half an hour mastered it, and arrived at *Nazareth*.

This is now a small village, situated in a kind of round concave valley on the top of a high hill. We were there entertained at a convent, in which were immured seven or eight *Latin* fathers, who live in perpetual fear of the *Arabs*; who are Lords of the country. The church of *Nazareth* stands in a cave, said to be the place where the *Virgin Mary* received the message from the Angel, *Hail thou that art highly favoured, &c.** and is in the form of a cross. That which stands for the upright part, being fourteen paces long and six over, running directly into the cave, has no other arch over it, but that of the natural rock. The transverse part, which is built across the mouth of the cave, is nine paces long and four broad, and where these join are two granite pillars, one of which is supposed to stand where the Angel, and the other where the *Virgin* stood at the time of the annunciation. One of these pillars, which is that of the Blessed *Virgin*, has been broke away by the *Turks*, and 18 inches in length are taken away between the pillar and its pedestal, and yet it remains erect,

* *Luke* i. 28.

notwithstanding it touches the roof, upon which it is probably hung; but the Fryars maintain that it is supported by a miracle. We afterwards went to see the house of *Joseph*, where *Christ* lived for near 30 years in subjection to his supposed father. At a small distance from thence, they shew the synagogue in which our Saviour preached the sermon which so exasperated his countrymen. In each of these last places are the ruins of a handsome church built by *Helena*.

On the 19th we went to visit Mount *Tabor*, a high, round, and beautiful mountain, about three furlongs within the plain, thought to be that on which our Lord was transfigured. After a laborious ascent, which took up near an hour, we reached the top, where we found a most fruitful and delicious plain of an oval figure, extending about two furlongs in length, and one in breadth. It is every where inclosed with trees, except towards the south, and was anciently surrounded with walls, trenches, and other fortifications, many remains of which are still to be seen. In several parts of this plain are cisterns of very good water; and near it are three caves formed to represent the three tabernacles *Peter* proposed to erect, when, seeing the glory of the transfiguration, he said, *Lord it is good for us to be here; let us make three tabernacles, &c.*

I cannot here forbear mentioning an observation which is very obvious to all who visit the *Holy Land*; that almost every thing represented to be done in the Gospel, is said by

them who shew the places to have been done in caves, even where the condition, and the circumstances of the actions themselves seem to require places of another nature. Thus those of the Blessed Virgin's birth; of the annunciation; of the Virgin's salutation of *Elizabeth*; of the Baptist's and *Christ's* nativity; of *St. Peter's* repentance; the transfiguration, and almost every thing else, are represented as done under ground.

The top of *Tabor* affords a most delightful prospect. On the north-west it gives a view of the *Mediterranean*, and all round are the beautiful plains of *Esdraelon* and *Galilee*. At the bottom, to the westward, stands *Daberab*, which is said to take its name from *Deborah*, Judge of *Israel*; and near it is the fountain of *Kishon*. Eastward is Mount *Hermon*, and at the foot is seated *Nain*, famous for our Lord's raising the widow's son there. To the southward is a view of the mountains of *Gilboa*, fatal to *Saul* and his sons. Due east is the sea of *Tiberias*, and close to it is seen a steep mountain, down which the swine ran and perished in the waters. Towards the north appears what is called the Mount of the Beatitudes, a small rising from which our Saviour delivered his sermon; and not far from this little hill is the city of *Saphet*, standing upon a high mountain, which being then in view, our Saviour may be supposed to allude to it, when he says, *a city set on a hill cannot be hid*.

We had also a sight of the place, which it is pretended was *Dothaim*, where *Joseph* was
fold

told by his brethren; and of the field where our Saviour fed the multitude with a few loaves and fishes. After dinner we went to see the mountain of the Precipitation, that is, the brow of the hill, where they say, the *Nazarites* would have thrown down our Saviour, had he not made a miraculous escape. On the brink of the precipice is a great stone, upon which the *Fryars* shew some holes resembling the prints of fingers thrust into it, which they pretend are prints of *Christ's* fingers made by him, when resisting the violence that was offered him.

On the 20th of *April* we took leave of *Nazareth*, and directing our course towards *Acra*, passed in view of *Cana of Galilee*, and came to *Sepharia*, the reputed habitation of *Joachim* and *Anna*, the parents of the Virgin *Mary*; this is at present a poor village, on the west of which stands part of a large church, on the place where the house of *Joachim* and *Anna* is said to have stood. Here begins the delightful plain of *Zabulon*, from whence we proceeded to *Acra*, where we were treated very courteously by the *French* Consul and merchants, and having staid only one night, took our leave, returning by the same way of the coast, that has been already described.

On the 22d we went to see a place we had not observed before, which was a high rocky mountain about three hours from *Sidon*, on the side of which are hewn 200 caves, all of which are much alike. Their entrances are two feet square; and on the inside, most, if not

all of them, have a room about four yards square, on the side of which is the door; and on the other three so many little cells, elevated about two feet above the floor. It is questioned whether they were made for the dead or the living: however, several of the cells are not of a figure proper for depositing human bodies, some of them being only a yard square, some more, and some less, seeming to be made for family uses. Over the door of each cell is a channel cut to convey the water away, that it may not annoy the rooms within; and as the cells are cut above each other in the side of the rock, there are convenient stairs cut for the easier communication between those above and those below; and at the bottom of the rock are several old cisterns for keeping a store of water.

On the 23d we continued at *Sidon*, where we were generously treated by the *French*; and the next morning took leave of the Consul, and the rest of our friends of that nation, in order to go to *Damascus*. Having proceeded about half an hour through the olive-yards of *Sidon*, we reached the foot of Mount *Libanus*, and in two hours and a half more came to a village called *Capbar Milki*. The ascent was hitherto easy, but it now began to grow more steep and difficult. Having laboured an hour and one third more, we came to a fresh fountain called *Ambus Lee*, where we encamped for that night. The next day we continued ascending for three full hours, and arriving at the highest ridge of the mountain, saw the snow lying close by the

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road: when beginning immediately to descend on the other side, we came to a small village called *Meskgarah*, where a plentiful stream gushes from the side of the mountain, and, falling down into a valley below, forms a fine brook: which, after a current of about two leagues, loses itself in a river called *Letane*. From hence, in one hour, we entered into a valley called *Bocat*, which seems to be the same with *Bicath Aven*, mentioned *Amos* 1. 5. together with *Eden* and *Damascus*; for very near it there is a place called *Eden* to this day. This valley is about two hours over, and extends several days journey in length. It is on each side bounded by a mountain, both of which exactly resemble each other; the one we had lately passed over, and the other is opposite to it towards *Damascus*. The former I take to be the true *Libanus*, and the latter *Anti Libanus*. In the bottom of the valley there runs a large river called *Letane*, which rises near *Balbec*, runs along the valley, and at last falls into the river *Casimeer*, falsely called *Eleutherus*. We crossed the river *Letane*, over a bridge of five stone arches, and having travelled about an hour and a half on its bank, pitched our tents for that night.

On the 26th we continued our course thro' the valley of *Bocat*, to the foot of *Anti Libanus*, and having passed by several villages, went thro' a narrow cleft between two rocky mountains to *Demas*, where we set forward again; but we had not gone above an hour and a half when it grew dark, and we were obliged to stop at a
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very inhospitable place, that afforded no grass for our horses, nor any other water than was just enough for the frogs, with whose croaking we were all night disturbed. Early the next morning we left our uncomfortable lodging, and in about an hour came to the river *Bar-rady*, which supplies all the gardens and city of *Damascus* with water. It is not above 20 yards over, but comes pouring down from the mountains with great rapidity. Having crossed a bridge over this river, we again began to ascend, and in half an hour the road brought us to the brink of a high precipice, at the bottom of which the river runs, the mountain being cleft asunder to give it admission into the plain below. On the highest part of the precipice is a small structure like a *Sheck's* sepulchre; from whence, the *Turks* say, their Prophet took a view of the city of *Damascus*, which he found so pleasant and beautiful, that he would not tempt his frailty by entering into it; but instantly departing said, there is but one paradise designed for man, and he would not take his in this world.

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C H A P. XIII.

A Description of the City of Damascus, and of the adjacent Country, as it appears from the Top of a high Rock. An Account of the City and its Buildings. The Cavalcade of the Haddgees setting out on a Pilgrimage to Mecca, and an Account of several Places round Damascus.

FROM the above precipice there is the most perfect view of *Damascus*, and no distant prospect in the world can promise the beholder greater pleasure. It is seated in an even plain of such extent, that the mountains which encompass it on the farther side can be but just discerned; and stands at about two miles distance from the place where the river *Barrady* breaks out from between the mountains, to which its gardens almost extend. The city is long, strait, and very narrow in the middle, but swells bigger at each end, especially at that to the north-east. It is about two miles in length, and is thick set with mosques, and steeples; it is encompassed with gardens, which according to common estimation are no less than 30 miles round. Hence it looks like a noble city situated in a vast wood. These gardens are set with fruit-trees of all kinds, kept fresh and verdant by the waters of the *Barrady*; and from these gardens appear many
turrets,

turrets, obelisks, and summer-houses, arising from among the green boughs, and adding no small advantage to the prospect.

Great part of this beauty, as hath been already said, proceeds from the waters of the *Barrady*, which, on their issuing from between the cleft of the mountain, are divided into three streams; the middlemost and largest of which runs through a large open field directly to *Damascus*, where it is distributed to all the cisterns and fountains of the city; while the other two, which seem to be the work of art, are drawn round, one to the right and the other to the left, on the borders of the gardens, through which they disperse a multitude of little currents; so that there is not a garden which has not a stream running through it, that not only serves for watering the place, but is improved into fountains, and other water-works, which are peculiarly delightful in a country where the heat of the climate renders a profusion of water one of the greatest luxuries. These water-works are, however, not adorned with such variety and art as in *Europe*. This fine river is almost wholly drank up by the city and gardens; and the small part which is left is said to be united again in one channel on the south-east side of the city, whence, after a course of three or four hours, it loses itself in a bog, without ever arriving at the sea. This river was called by the *Greeks* and *Romans*, *Chrysorrhoeus*; but as for *Abana* and *Pharphar*, rivers of *Damascus* mentioned in

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the *Old Testament*,* we could find no memorial of them, but suppose they were branches of the river *Barrady*.

We continued a very considerable time upon the precipice, delighted with the landscape of the Terrestrial Paradise before us, and detained by the beauty of the prospect, which at the same time invited us to taste the pleasures of the city. On our going down the hill into the plain, we were met by a janizary sent from the convent to conduct us to *Damascus*. He did not care to take us through the nearest gate, and so through the city, for fear the inhabitants should be offended at seeing so great a number of *Franks*, and therefore led us round about the gardens: when we observed, that the garden-walls are of a singular structure, being built of very large bricks, hardened in the sun. These being two yards long, one broad, and half a yard thick, two rows of them placed edgeways one upon another form a cheap, expeditious, and, in this dry country, a durable wall.

As we passed between the gardens, we observed the method used here of scouring the channels, which is done by putting a large bough of a tree in the water, when a good lusty fellow getting upon it, presses it down to the bottom, and causes it to be drawn along by driving forwards a yoke of oxen to which it is fastened; and this is intended both to cleanse the bottom, and to fatten the water, that it

* 2 Kings v. 12.

may enrich the soil of the gardens with its mud.

Having entered the east gate we went immediately to a convent, where we were courteously received by the Guardian.

The next morning, which was the 28th of April, we walked out to take a view of the city. The streets, as is usual in hot countries, are narrow, and the houses are all built of no better materials than either sun-burnt brick or *Flemish* wall, very coarsely daubed over, whence upon any violent rains the whole city becomes, by the washing of the houses, an entire quagmire; yet the gates and doors of these buildings are adorned with marble portals, carved and inlaid with great beauty and variety; and it appears not a little surprising to see mud and marble, meanness and grandeur, so mingled together. On the inside there is generally a large square court, surrounded by splendid apartments, beautified with marble fountains, and fragrant trees. The Duans are floored and adorned on the sides with variegated marble in Mosaic work. The ceilings are, after the *Turkish* manner: richly painted and gilt; and the carpets and cushions are extremely beautiful. There are generally several of these Duans on every side of the court; so that, on one or other, a person may always lie either in the sun or the shade.

We went to see the church of St. John Baptist, now converted into a mosque, and esteemed too sacred to be entered by *Christians*. However, we had a transient view of it, by looking

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in at three several gates. On the north side of the church is a spacious court, about 150 yards long, and 80 or 100 broad, which is paved all over. The church takes up the south side, and the other three are inclosed by a double cloyster, supported by two rows of granite columns of the *Corinthian* order, which are exceeding beautiful and lofty. The church is extremely spacious, and is built with three aisles, between which are rows of beautiful polished pillars. Its gates are vastly large, and covered with brass all over stamped with *Arabic* characters, and in several places with the figure of a chalice, supposed to be the ancient ensign or arms of the *Mamalukes*. In this church is pretended to be kept the head of *St. John*, and some other relicks, esteemed so holy that it is death even for a *Turk* to enter the room where they are deposited. A *Turk* of good fashion told us, that at the day of judgment *Christ* was to descend into this mosque, as *Maomet* was to do into that of *Jerusalem*.

We went next to the castle, which stands at about two furlongs distance, and is a good castic building 340 paces long, and somewhat less in breadth. We were allowed to enter but just within the gate, where we saw a great quantity of armour and arms, the spoils obtained from the *Christians*. Among the artillery was an old *Roman* balista; and at the east end hung down in the middle of the wall, a short chain cut in stone, which seemed of no other use than to shew the skill of the artificer. We then went to visit the bazars, which we found

crowded with people, but destitute of any thing worth notice.

Early the next morning we went to see the cavalcade of the Hadgees setting out on their pilgrimage to *Mecca*, and for our better security against the insolence of the bigots, we hired a shop in one of the bazars through which they were to pass. This famous cavalcade began with 46 Delees, or religious madmen, each carrying a silk streamer mixed either with red and green, or yellow and green. Then came three troops of Segmen, an order of *Turkish* soldiers; and next some troops of Spahees, another order of the soldiery. These were followed by eight companies of Mugrubines, on foot, fellows who made a very formidable appearance, and were designed to be left in a garrison maintained by the *Turks* in the defence of *Arabia*, which is relieved every year. In the midst of the Mugrubines were drawn five small pieces of ordnance. There then came on foot the soldiers of the castle of *Damascus*, fantastically armed with coats of mail, gauntlets and other pieces of old armour. These were followed by two troops of Janizaries and their Aga, well mounted. Next were brought the *Bassa's* two horse-tails, ushered by his Aga of the court, followed by six fine led horses in splendid trappings, and each had girt upon the saddle a large silver target gilt. After them came the Mahmal, a large pavillion of black silk, fixed upon the back of a very tall camel with the curtains adorned with gold fringe spreading round the beast to the ground, and

on the top a gold ball. The camel that carries it has large robes of beads, fish-shells, fox-tails, and other fantastical ornaments of the same kind, hung about his head, neck, and legs. This is designed to do honour to the Koran, which is placed with great reverence under the pavillion, where it is carried in state both to and from *Mecca*. This Koran is accompanied with a rich new carpet, which the Grand Signior annually sends for the covering of *Mahomet's* tomb; the old one being brought back in return for it, as it is esteemed of incalculable value. The camel that carries this sacred load has the privilege of being ever after exempted from all other burdens. The Mahmal was followed by another troop, among which was the Bassa himself, and the rear was brought up by twenty loaded camels.

This procession being over, we went to see the *Ager Damascenus*, a long beautiful meadow just without the city, divided in the middle by a branch of the river *Barrady*: it is rendered remarkable by a tradition that *Adam* was made of the earth of this meadow. Adjoining to it is a large hospital, that has a pleasant square court, on one side of which is a stately mosque, and on the other sides cloysters and lodgings that make no contemptible appearance.

From hence returning homewards, we were shewn by the way a beautiful bagnio, and near it a coffee house capable of entertaining four or five hundred people, under the shade of trees. It had two quarters for the reception

of guests, one fit for the summer, and the other for the winter. That designed for the summer was a small island, washed by a large swift stream, and shaded over head with mats and trees. In this pleasant place were a multitude of *Turks* upon the Duans, there being nothing which they behold with such delight as greens and water; to this if a beautiful face be added, they have a proverb that all three together are a perfect antidote against melancholy.

After dinner we went to visit the house said to belong to *Ananias*, who restored sight to *St. Paul*. The place shewn for it is, according to custom, a small cave, which affords nothing remarkable, except a *Christian* altar, and a *Turkish* praying place, seated near each other. Our next walk was out at the east gate, in order to see the place of *St. Paul's* vision, which is about half a mile distant from the city, close by the road. A little nearer the city is a small timber structure, not unlike the cage of a country borough in *England* but within it is an altar. We were told that the Apostle rested there, after his vision in the way to the city. Being returned, we were shewn the place where was the gate at which *St. Paul* was let down in a basket; but it is at present walled up. On our return we went to visit the Great Patriarch of the *Greeks*, a person of about 40 years of age. His residence was mean, and yet he told us that the city contained above 1200 people of the *Greek* communion.

The next day we went to recreate ourselves in one of the gardens, where we found a pleasant

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fant summer house, with a plentiful stream of water running through it. The garden was thick set with fruit-trees, without the least order, which is the case with all the gardens about *Damascus*; only the summer-houses of some of them are more splendid than those of others, and their waters are improved into a greater variety of fountains. In visiting these gardens, the *Franks* are obliged either to walk on foot or to ride upon asses, the *Turks* not allowing them to mount on horseback; and there are hackney asses, which always stand ready equipped for hire. When a person is mounted, the master of the ass follows his beast to the place whither he is disposed to go, goading him behind with a sharp pointed tick, which makes him dispatch his stage with great expedition. The next day we spent in another garden, which exceeded the former in the beauty of its summer-house, and the variety of its fountains.

The day following we went to *Sydonaiia*, a *Greek* convent, about four hours to the northward of *Damascus*. In our way we saw on the right hand a very high hill, said to be the same on which *Cain* and *Abel* offered sacrifices, and where the former slew his brother. *Sydonaiia* is situated on the farther side of a large vale, which lies on the top of a rock, and would be inaccessible, but for the steps that are cut all the way up. It is fenced with a strong wall that incloses the convent. This is a very mean structure, containing nothing extraordinary but its wine, which is indeed excellent. This con-

vent was at first founded and endowed by the Emperor *Justinian*, and is at present possessed by 20 *Greek* Monks and 40 Nuns, who seem to live promiscuously together. Upon this rock and a small compass round it, are no less than 16 churches or oratories; but they are most of them ruined and desolate.

In the chapel of the convent they pretend to shew a great miracle done there some years before, and say, that having a little picture of the Virgin *Mary* very much resorted to by supplicants, and famous for the many cures and blessings granted to their prayers, a sacrilegious fellow stole it away; but had not kept it long before he found it metamorphosed into a real body of flesh, when being struck with surprise and remorse at so extraordinary an event, he carried it back, confessing and imploring forgiveness for his crime. The Monks, on recovering so great a jewel, deposited it in a small stone chest, and placing it in a little cavity behind the high altar, fixed an iron grate before it, to secure it from any of the like attempts for the future. Upon the grates hang abundance of little toys, the offerings of many votaries for the success of their prayers made at this shrine. Under the same chest, in which the incarnate picture was deposited, they place a small silver basin to receive the holy oil which they pretend distils from the inclosed image, and performs wonderful cures in many distempers, especially of the eyes.

On the east side of the rock is an ancient sepulchre hollowed out of the firm stone, about
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eight yards square, containing 12 chests of dead bodies. Over the entrance are six statues as big as the life, in three niches, and on the pedestals are the remains of a *Greek* inscription.

On the 2d of *May* we went to see the street called *Straight*,* which is about half a mile in length, and runs from east to west through the city; but it being narrow, and some of the houses on both sides jutting out, we could not have a clear prospect of its length and straightness. In this street is shewn the house of *Judas*, with whom *St. Paul* lodged; and in the same house is an old tomb, said to be *Ananias's*, much revered by the *Turks*, who always keep a lamp burning over it.

In the afternoon, having made the convent where we had lodged a present, in return for the kind entertainment we had received, we left *Damascus*, in order to go to *Tripoly*, designing to see *Balbec*; we therefore returned the same way we came, and crossing the river *Barrady* at the bridge, lodged that night at a village near it.

* *Acts*. xi. 11.

C H A P. XIV.

They travel to Balbec, the Heliopolis of the Ancients. A Description of that City and its magnificent Ruins. They encamp amidst the Snows of Mount Libanus, and afterwards arrive at Tripoly. A Description of the Turkish Punishment called Impaling. Mr. Maundrell again visits Mount Libanus, in order to see the Cedars and remarkable Convent of Canobine; then goes back to Tripoly, leaves that City, and returns with his Friends to Aleppo.

ON the 4th of May, continuing our journey to *Balbec*, we left our old road, and turning to the north, in an hour and a half came to a small village, near which, on the top of a hill, is an old structure, supposed to be the tomb of *Abel*; and though it is 30 yards long, it is thought to be just proportioned to the height of his stature. From this tomb the adjacent country is said to have been anciently called *Abilene*. Here we entered into a narrow passage between two steep rocky mountains, the river *Barrady* running at the bottom. On the other side of this river we observed several tall columns, which we found to be the front of some ancient and very magnificent edifice, but of what kind we could not conjecture.

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On the 5th we passed by the fountain of *Bar-rady*, and in an hour and two thirds arrived at a village called *Surgawick*, where we left the narrow valley in which we had travelled ever since the morning before. We then ascended the mountain on the left hand, and having spent two hours in crossing it, arrived a second time in the valley of *Becat*, where proceeding northerly, we came in three hours time within half a mile of *Balbec*, and there pitched our tents near a plentiful and delightful fountain.

In the afternoon we walked out to see the city, but, before we entered it, sent to obtain a licence from the governor; a precaution we found to be necessary, from the example of some worthy gentlemen of our Factory, who, visiting this place in the year 1689, were seized and forced to redeem themselves by paying a large sum of money.

Balbec is supposed to be the ancient *Helio-polis*, or City of the Sun, and so the word imports; for *Baal*, though it comprehends all idols of either sex, is often appropriated to the Sun, which was the supreme deity of this country. The city is pleasantly situated on the east side of the valley of *Becat*, and is of a square figure, encompassed by a wall, in which are towers all round at equal distances.

On the south-west side of the city are some noble ruins, that are the only curiosities for which this city is usually visited. These are the remains of a heathen temple, and of some edifices belonging to it, that were truly magnificent;

ificent; but these ancient structures have in latter times been patched up with several other buildings, and the whole converted into a castle, by which name it is at present called. The architecture, however, of these modern buildings, though not mean, is easily distinguished from what is more ancient.

On approaching these ruins there is found a small round pile of building all of marble, encircled with very beautiful columns of the *Corinthian* order, which support a noble cornice that runs round the structure. The part of it that remains is now in a very tottering condition, and is used by the *Greeks* for a church. Near this is a large firm pile of building, that is very lofty, and composed of square stones of a prodigious size. On the inside there are some fragments of images in the walls. Thro' this pile we proceeded to a stately arched walk or portico, 150 paces in length, leading to the temple, which is an oblong square, 32 yards in breadth, and 64 in length: 18 of these were taken up with the anti-temple, which is now fallen down, the pillars being broken on which it was supported. The body of the temple is still standing, and is encompassed with a noble portico, supported by columns of the *Corinthian* order, above 45 feet in height, and measuring six feet three inches in diameter. These columns are nine feet distant from each other, and from the wall of the temple. There are 14 on each side, and eight at the end, reckoning the corner pillars in both numbers. The capitals of these columns support a noble architrave and cornice,

cornice, which run all round. The portico is covered with large stones hollowed in the manner of an arch, extending from the columns to the wall of the temple; and in the centre of each stone is carved the figure of some of the heathen Gods, Goddesſes, or Heroes. Among the reſt is *Ganymede*, with the eagle flying away with him, finely executed. The gate is 21 feet wide; but its height could not be meaſured, it being in part filled up with rubbiſh. It is adorned all round with ſculptures, and on the lowermoſt ſide of the portal is a Fame hovering over the entrance, and extending her wings two thirds of the breadth of the gate. The inſide of the temple is 40 yards in length, and 20 in breadth. There are two rows of pilaſters in the walls all round, one above the other; and between the pilaſters are niches, that appear to have been deſigned for the reception of idols. At about the diſtance of eight yards from the upper end of the temple, ſtands part of two fine fluted columns, that ſeem to have ſupported a canopy over the throne of the chief idol, whoſe ſtation appears to have been in a large niche at this end. On that part of a partition formed from theſe columns, which ſtill remains, are to be ſeen carvings in relievo, repreſenting *Neptune*, Tritons, Fiſhes, Sea-Gods, *Arion* and his Dolphin, and other marine figures. The covering of the whole fabric is entirely broken down, and yet, as it now appears, it ſtrikes the mind with the idea of grandeur, and is an eminent proof of the magnificence of the ancient architecture.

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In short, about 50 yards distant from the temple is a row of very lofty columns of the *Corinthian* order, with a noble architrave and cornice, which shews it to have been part of a very august pile; but what is now to be seen of it is but just enough to give regret, that there should be no more of it remaining.

It is very remarkable, that a large piece of the old wall, which encompassed the structure last described, is formed of stones of such a prodigious size, that the present natives of the country ascribe this piece of architecture to the Devil. Three of the stones, that are larger than the rest, I took the pains to measure, and found them to extend 61 yards in length, one of them being 21, and each of the other two 20 yards long: they are also four yards in depth, and their breadth is of the same dimension. These three stones lie end to end in the same row. The rest of the wall is also made up of large stones, but none of them appear so big as these. However, what adds greatly to the wonder is, that these prodigious stones have been lifted up into the wall above 20 feet from the ground.

On the side of a small ascent, on the east part of the town, stood an old single column of the *Tuscan* order, about 18 or 19 yards in height, and a yard and a half in diameter; and having a channel cut in its side from the top to the bottom, we imagined it might have been erected for the use of raising water.

Near the place where we lodged was an old mosque, and, as I have already observed, a fine fountain. The latter has been anciently beautified

beautified with some handsome stone-work round it, which is now almost ruined; and upon it is an imperfect inscription in Greek capitals.

On the 6th we left *Balbec*, and, as we passed by the city walls, observed many stones inscribed with *Roman* letters, but all confused, and some of them set upside down; which shews that the walls were made of the ruins of the ancient city. In two hours we came to an old pillar near the road, of the *Corinthian* order, 19 yards high, and five feet in diameter; and in an hour more we reached the other side of the valley, at the foot of *Anti-Libanus*.

Immediately ascending the mountain, we in two hours reached a large cavity between the hills, at the bottom of which is a lake called *Limone*, about three furlongs over, supplied with water by the melting of the snow. Our guides would have persuaded us to have staid here all night, assuring us, that if we proceeded higher up into the mountain, we should be forced to lie amongst the snow: but preferring a cold lodging before an unwholesome one, we resolved to venture. We therefore ascended, and in an hour's ride arrived at the snow; and having proceeded through it for an hour and a half more, we pitched upon as warm a place as we could find in so high a region, and for that night lodged upon the very top of *Libanus*, which is in this part free from rocks, and for several hours riding only rises and falls with small and easy acclivities; but is entirely barren and desolate, and where the ground was

not concealed by the snow, it appeared to be covered with a sort of thin smooth white slates. The principal benefit received from this mountain is its proving a conservatory for abundance of snow, which, being thawed by the heat of summer, affords a supply of water to the fountains and rivers in the valleys below. As the wild beasts are the sole proprietors of these upper parts of the mountain, we saw several prints of their feet.

The next morning we proceeded for four hours almost perpetually upon deep snow, so hard frozen as to bear us and our horses; and then descending about an hour, came to a fountain in a milder region. Here some of us set out for *Canobine*, while the rest chose to go directly for *Tripoly*. We took with us a guide, who pretended to be well acquainted with the way to *Canobine*, but he leading us about for several hours in intricate and untrodden mazes among the mountains, and being perfectly at a loss which way to proceed, we laid aside our intended visit, and went directly for *Tripoly*, where we arrived late at night, and were entertained with great friendship and generosity by the *English* Consul.

On the 8th of *May* in the afternoon, Mr. Consul *Hastings* carried us to see the castle of *Tripoly*, which is situated on a hill that commands the city, but being now unprovided with arms and ammunition, serves rather for a prison than a garrison. In this prison was confined a poor *Christian*, called Sheik *Eunice*, a

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Maronite, who had formerly turned *Mahometan*, but in his declining age retracted his apostacy, and now died to atone for it; for he was impaled by order of the Bassa, two days after we left the city. This punishment, which is generally inflicted by the *Turks* for the highest crimes, is certainly one of the greatest indignities that can be offered to human nature.

The execution is performed in the following manner: They take a post eight or nine feet long, and about the thickness of a man's leg, which they make sharp at one end, and oblige the criminal to carry it to the place of execution, where they thrust it into his fundament, and, taking him by the legs, draw on his body upon it, till the point of the stake appears at his shoulders; they then erect the stake in a hole dug in the ground, when the criminal sitting in this posture not only continues alive, but even perfectly sensible, and sometimes drinks, smokes, and talks for 24 hours; but generally after the tortured wretch has remained in this deplorable situation for an hour or two, one of the by-standers is permitted to give him a gracious stab to the heart, in order to put an end to his inexpressible misery.

Despairing of having any other opportunity, I made another attempt on the 9th to see *Cannobine* and the cedars of *Lebanon*. Having proceeded across the plain of *Tripoly*, I arrived at the foot of *Libanus* or *Lebanon*, and thence continually ascending, reached with great fatigue the cedars which grow among the snow near

the highest part of *Lebanon*, and are as remarkable for their age and size, as for the frequent allusions made to them in Scripture; for some of them are very old and of a prodigious bulk, and others much younger; but I could only reckon up 16 of the former, though the latter are very numerous. Measuring one of the largest, I found it to be 12 yards six inches in girth, and yet sound; 37 yards in the spread of its boughs, and about five yards from the ground it was divided into five limbs, each of which was equal to a large tree.

Having spent about half an hour in this place, the clouds began to thicken, and sweep along upon the ground, which so obscured the road that the guide was greatly at a loss how to find his way back; and thus bewildered we rambled for about seven hours, which made me much afraid that we should be forced to spend another night on this mountain; but we at length happily discovered the way to *Canobine*, where we arrived as soon as it was dark, extremely fatigued.

Canobine is a convent of the *Maronites*, where is the seat of the Patriarch; but though it is a mean structure, its situation is admirably adapted to retirement: for there is a very deep chasm in the side of *Libanus*, which extends at least seven hours travelling directly up into the mountain; but though it is on both sides extremely steep and high, it is covered with fragrant greens from top to bottom, and every where refreshed with springs, falling in pleasant

fant cascades from the rocks; and these streams uniting in the bottom, form a full and rapid torrent, whose murmuring is heard all over the place. *Canobine* is seated on the north side of this chasın, on the steep of the mountain, at about the mid-way between the top and the bottom. It stands at the mouth of a large cave, having only a few small rooms, that appear without, and enjoy the light of the sun, the rest being all under ground. It was founded by the Emperor *Theodosius* the Great; and though it had been several times rebuilt, the Patriarch assured me, that the church, which is a mean fabric, is of the primitive foundation. This edifice stands in the cavern; but fronting outwards receives a little light from that side, where there are hung in the wall two small bells, to call the Monks to their devotions, a privilege no where else allowed in this country; nor would they be suffered here, were not the *Turks* too far off to hear them.

The valley of *Canobine* was anciendy much resorted to for religious retirement, and there is hardly any little part of rock that juts out from the side of the mountain, but there is some small structure upon it, for the reception of Monks and Hermits, though few or none of them are at present inhabited.

On the tenth of *May*, after dinner, I took leave of the Patriarch, and returned to *Tripoly*, and the next day took leave of our worthy friends there, in order to return to *Aleppo*. All that occurred in this part of our travels was a

particular way used by the country people in gathering their corn; they plucked it up by handfuls from the roots, that they might lose none of the straw, which is generally very short, and necessary for the support of their cattle, no hay being made here. This being the practice of all the places in the east I have seen, seems to give light to that expression of the Psalmist, *Psalms cxxix. 6. which withereth before it be plucked up.* And though mention is made in the next verse of a mower, yet he being such as fills not his hand, this rather confirms the former sense.

We now returned by our former stages, without meeting with any remarkable occurrence on the road, and in eight days after our leaving *Tripoly*, came to the *Honey Kane*, where we found many of our friends of *Aleppo*, who came thither to meet us and welcome us home; when having dined together, and congratulated each other on our happy union, we proceeded forwards, and the same evening arrived at *Aleppo*.

Thus we have concluded Mr. *Maundrell's* travels to *Jerusalem*, which have always been much esteemed; but as his account of the antiquities of *Balbec* is somewhat confused and inaccurate, owing to his want of skill in architecture and drawing, we shall gratify our readers with a description of the ruins of that city from the elegant work published by the ingenious and learned Mr. *Wood*, who, in com-
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pany with Mr. *Dawkins* and Mr. *Bouverie*, gentlemen distinguished by their taste and erudition, travelled into the east in the year 1751, taking with them an *Italian* skilled in architecture and drawing. Their view was the improvement of science, and they have already published two works, that are not only an honour to themselves, but to their country.



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T H E A N C I E N T
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THE valley of *Becat*, in which *Balbec* is situated, might be rendered one of the richest and most beautiful spots in *Syria*; for it is more fertile than the celebrated vale of *Damascus*, and better watered than the rich plains of *Esdraelon* and *Rama*. In its present neglected state it produces corn, and some good grapes; but though shade is an essential article of oriental luxury, it has but few plantations of trees, the inhabitants being discouraged from labours, which promise such distant and precarious enjoyment, in a country where even the fruits of their industry are uncertain. Thus in *Palestine* we have often seen the husbandman sowing, accompanied by an armed friend, to prevent his being robbed of the seed.

The plain extends in length from *Balbec* almost to the sea, and its breadth from *Libanus*
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to *Anti-Libanus*, appears to be in few places less than two leagues, or more than four. The rivers by which it is watered are the *Litane* and the *Bardouni*: the first rises from *Anti-Libanus* a little to the north of *Balbec*, and receives great increase from a fine spring close by the city walls; the last rises from the foot of *Libanus*, and joins the *Letane* in the plain, about an hour from a village called *Barillas*. These streams, augmented by several constant rills from the melting snows of *Libanus*, which the least management might improve to all the purposes either of agriculture or pleasure, form the *Casimiah*, and under that name enter the sea near *Tyre*.

Balbec is pleasantly situated upon a rising ground near the north-east extremity of this plain, between *Tripoly* of *Syria* and *Damascus*. and about 16 hours distant from each. We may with certainty conclude, that this was the *Heliopolis* of *Cœlesyria*, sometimes called the *Heliopolis* of *Phœnicia*. It has now about 5000 inhabitants, a few of which are *Greek* and *Maronite Christians*, and there are some *Jews*; but the people are at present poor, without trade and manufactures. The ancient female beauty and prostitution of the women in this neighbourhood seem to have declined together, and the modern ladies of *Balbec* have the character of being more chaste and less fair.

When we compare the ruins of *Balbec* with those of many ancient cities we have visited in *Greece*, *Egypt*, and other parts of *Asia*, we cannot help thinking them the remains of the boldest

boldest plan that appears to have been ever attempted in architecture.

In taking a view of this city from the south, we see the present town encompassed with its wall, and at the east end the most considerable ruins of the ancient *Heliopolis*, particularly the remains of its magnificent temple, which are mostly surrounded by a *Turkish* fortification.—The large plate gives an exact view of the city as it appears in perspective, where

- A Is the portico of the great temple, on the ruins of which are *Turkish* towers.
- B The south-west wall of the hexagonal court.
- C The south-west wall of the quadrangular court.
- D Nine *Corinthian* columns of the peristyle of the great temple.
- E The most entire temple.
- F The circular temple.
- G A *Doric* column.
- H Part of *Anti-Libanus*.
- I Part of Mount *Libanus*.

The portico which formed the grand front of the temple is so noble, that no ornaments seem wanting to render it complete; but it is disfigured by the two *Turkish* towers built on its ruins. Behind it the hexagonal court, into which the portico leads, is adorned with the most magnificent buildings, now in ruins; but enough is still left to give an idea of their ancient grandeur. The walls are adorned with pilasters of the *Corinthian* order, with statues
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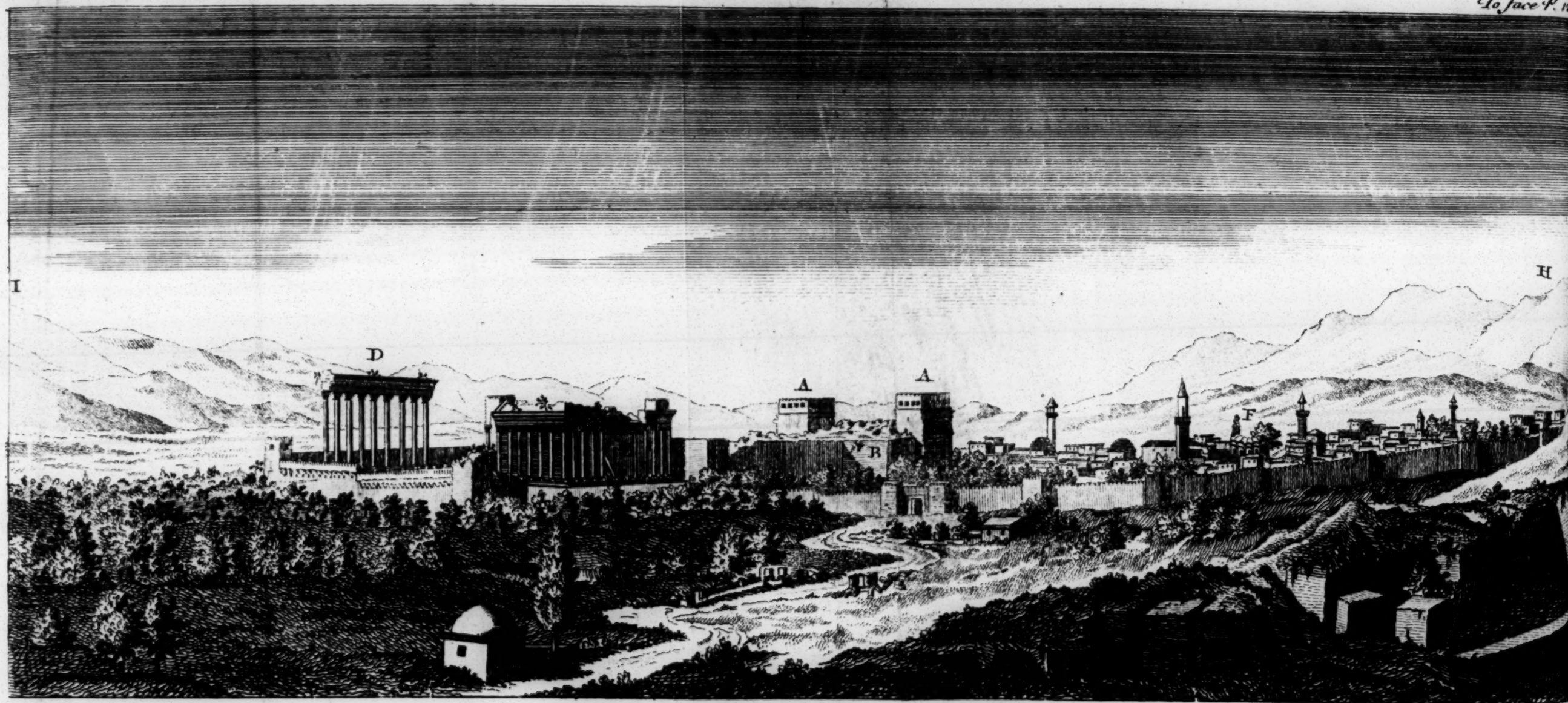
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A View of the City of Balbec from the South.

or niches; the doors are finely ornamented, and the entablature which surrounds the building above the pilasters is richly adorned with festoons: but the colonade which surrounded these edifices is destroyed, scarcely any thing remaining but the pedestals; and the whole court is covered with broken columns, capitals, and other parts of the buildings.

This leads into a quadrangular court, in which are likewise remains of magnificent buildings much in the same taste. The portico was crowned with an *Attic* course, which was also carried through the two courts, and seems to have been ornamented with statues.

We now come to the great temple, the approach to which was through the foregoing portico and courts. Little more of this edifice remains than nine lofty columns supporting their entablature. It is remarkable, that the shafts of these columns consist of three pieces most exactly joined together without cement, which is used in no part of these buildings; they being only strengthened with iron pins received into a socket worked in each stone. Most of the bases have two such sockets, one square and another circular, corresponding to two others of the same shape and dimensions in the under part of the shaft. On measuring some of the largest of those that were circular, it was found that the iron pin which they received must have been a foot long, and above a foot in diameter. By the sockets in all the fallen fragments of this temple, it appears that each stone had probably been

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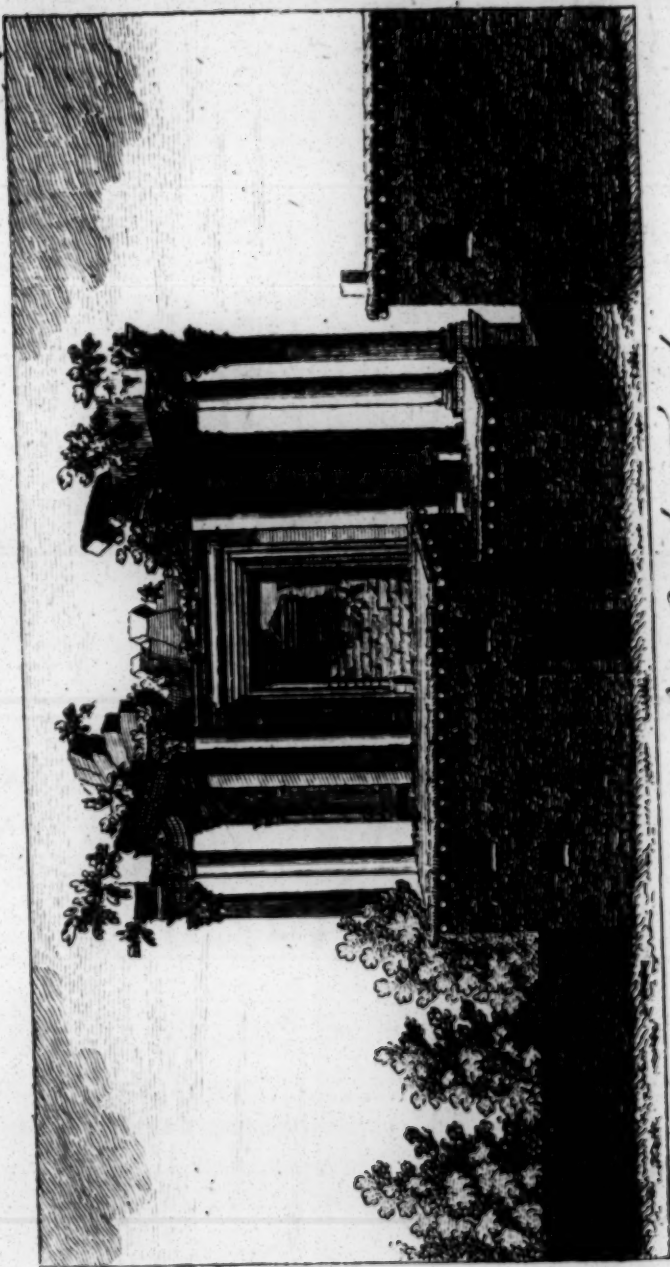
been fastened in this manner. How much this method contributed to the strength of the building is remarkably seen in the most entire temple, where a column has fallen against the wall of the cell with such violence, as to beat in the stone it fell against, and break part of the shaft, while the joinings of the same shaft have not been in the least opened by the shock.

The most entire temple is irregularly placed with respect to the former, and is also built upon a much lower horizontal plan. It was a peristyle of eight columns in front, and fifteen in flank, which still continue to support their entablature, notwithstanding several unsuccessful attempts of the *Turks* to destroy them, in order to get at the iron employed in strengthening this noble building. The arch of the portico is divided into compartments by the richest mouldings and carved work, cut in the solid stone. These compartments are in an alternate succession of one hexagon and four rhomboids, inclosing figures and heads in alto relievo. The rhomboid pannels contain heads of Gods, Heroes, and Emperors; the hexagons also contain the heads of the same subjects, and sometimes entire figures relating to the ancient mythology, as *Leda* and the swan, *Ganymede* riding on the back of an eagle, a half length of *Diana*, &c. On the inside of this temple a row of fluted *Corinthian* columns reach to the top of the building, supporting a rich entablature. Between each column is a niche finely ornamented, and above each niche a taber-

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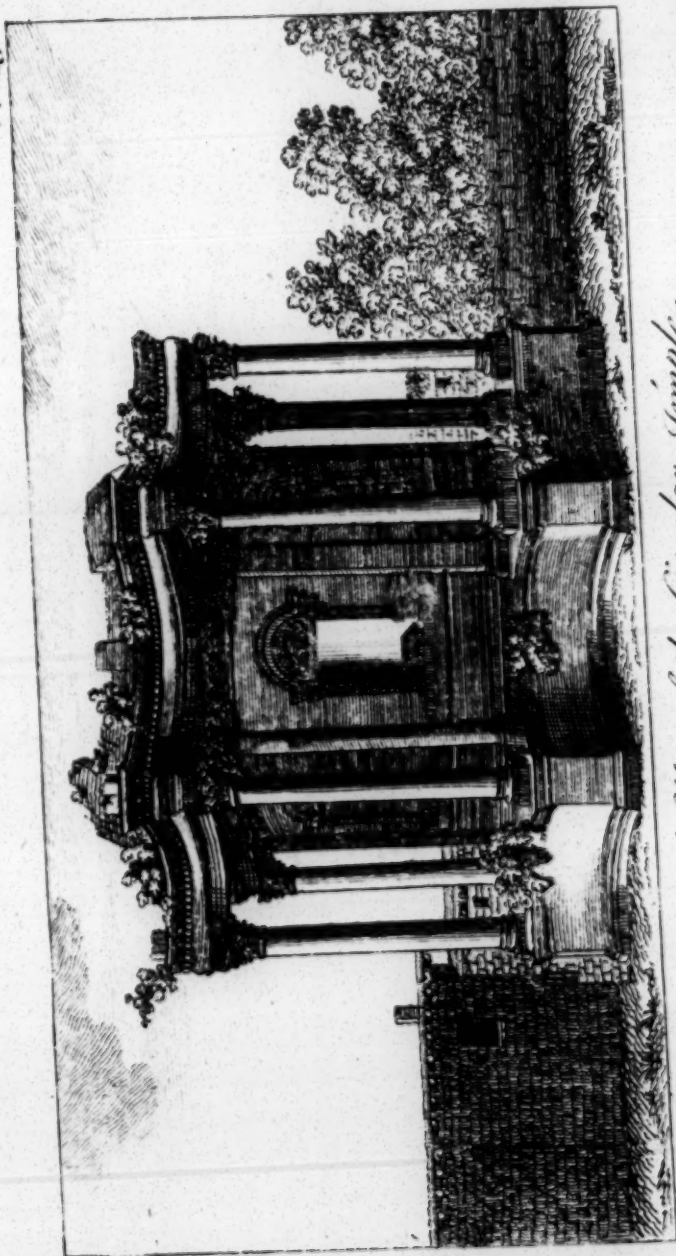
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Print View of the Circular Temple.

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A back View of the Circular Temple.

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a tabernacle or opening answering to it, supported by small columns. The roof is fallen down, and out of the ruins of the entablature grow many shrubs.

At some distance to the west of these superb remains of antiquity, is a magnificent circular temple. The order of this structure without is *Corinthian*, and within both *Corinthian* and *Ionic*: but the shafts of all the columns are of one piece. The lower or *Ionic* story is converted into a *Greek* church, and for that purpose is separated from the higher or *Corinthian* story. We have given a front and back view of this edifice in its present state, with the *Turkish* houses and modern additions erected against it; and by these views the reader will be better able to form an idea of this once elegant structure, than by any verbal description.

On the south-west part of the city, where the walls inclose a small part of the foot of *Anti-Libanus*, is a single *Doric* column, of considerable height; but nothing in its size, proportions, or workmanship, is so remarkable as a little basin on the top of its capital, which has a communication with a semicircular channel cut longitudinally down the side of the shaft, and five or six inches deep. It is said that water was formerly conveyed from the basin by this channel; but how the basin was supplied, our Author could not learn.

The small part of the city at present inhabited is near the circular temple, and to the south and south-west of it. In this compass there are several minarets, or *Turkish* steeples.

Instead of bells, which are not used in *Turky*, a person is employed to call the people to prayers, from the balcony near the top of the minaret, at the five stated times appointed every 24 hours for divine worship.

The city walls, like those of most of the other ancient cities of *Asia*, seem the confused patch-work of different ages. The pieces of capitals, broken entablatures, and in some places reversed *Greek* inscriptions, to be seen in going round them, shew that their last repairs were made after the decline of taste, with such materials as lay nearest at hand. The city gates in general correspond with what has been said of the walls; but that on the north side presents the ruins of a large subasement with pedestals and bases for four columns, in a taste of magnificence and antiquity much superior to that of the other gates.

Near the city walls is a quarry of free-stone, from which probably the immense stones employed in the subasement of the great temple were taken, while the more ornamented parts of those buildings were supplied from a quarry of coarse white marble west of the city, and at a greater distance. In the first quarry there are still remaining some vast stones cut and shaped for use. One of these stones thus shaped, but not entirely detached from the quarry at the bottom, we found to be 70 feet long, 14 broad, and 14 feet five inches deep. This stone, according to these dimensions, contains 14,128 cubic feet, and, were it *Portland* stone, should

should weigh about 2,270,000 pounds avoirdupoise, or about 1135 tons.

The inhabitants of this country, both *Mahometans*, *Jews*, and *Christians*, all confidently believe that *Solomon* built both *Palmyra* and *Balbec*. Indeed, the ruins of both answer our ideas of his power and riches, and it is not difficult to discover his wisdom in the former, and his love of pleasure in the latter. It is probable that his character as a wise and yet voluptuous Prince, may have given rise to an opinion, which, with respect to *Balbec* at least, seems to have scarce any other foundation; for any Eastern Monarch could not enjoy his favourite pleasures in a more luxurious retirement, than amidst the streams and shades of *Balbec*. Many stories are there told of the manner in which he spent his hours of dalliance in this retreat: a subject on which the warm imagination of the *Arabs* is apt to be too particular.

Whether the *Phœnicians* did not erect these temples in the neighbourhood of their capital, may be a more reasonable enquiry: for it is pretty certain, that the sun was worshipped here in the flourishing times of that people, when this plain was probably a part of their territory.

According to *Macrobias*, the city derived both its name and worship from *Heliopolis* in *Egypt*; and he observes, that the statue of *Heliopolitan Jove* was brought from thence to this city. "This divinity, he observes, was both *Jupiter* and the *Sun*. This, he adds, appears by the rites of the worship, and by

“ the attributes of the statue, which is of
 “ gold, representing a person without a beard,
 “ who holds in his right hand a whip, like a
 “ charioteer, and in his left a thunderbolt, to-
 “ gether with ears of corn, all which mark
 “ the united powers of *Jupiter* and *Apollo*; and
 “ the temple excels in divination.”

But instead of looking for buildings of the *Corinthian* and *Ionic* order in the *Jewish* and *Phœnician* history, it may be thought more proper to enquire for them during the time when the *Greeks* possessed this country: but from *Alexander's* conquest of it to that of *Pompey*, we do not find them mentioned; for which reason we conclude, that they must be works of a later date; and, indeed, *John of Antioch*, surnamed *Malala*, says, that *Aelius Antoninus Pius* built a temple to *Jupiter*, at *Heliopolis*, near *Libanus*, in *Phœnicia*, which was one of the wonders of the world. This is the only historian who mentions the building of a temple in this city.



T R A V E L S
I N T O
SYRIA and the HOLY LAND,
B Y
THOMAS SHAW, D. D.

C H A P. I.

A Description of Latikea, anciently the City of Laodicea, and the Stone Coffins in its Neighbourhood, with other Antiquities. Geographical Observations relating to Syria, Phœnicia, and the Holy Land.

I Am entering upon the description of those countries, where the accurate and judicious Mr. *Maundrell* has been already before me, and shall take notice only of such things as seem to have been mistaken, or omitted by him.

Latikea was the most northern city of *Syria*, at which I had an opportunity of touching. It is situated upon a rising ground, with a full prospect of the sea, and was anciently called

Laodicea ad mare. There cannot be a more agreeable situation; the citadel affording a pleasant, though distant view of the mountains of *Caramania* and *Cassius* to the north, and of *Jebilee*, *Merkab*, *Bannias* and *Tortosa* to the south.

Several rows of columns formed of porphyry and granite are still remaining here; with part of an aqueduct, the same, perhaps, which *Josephus* says was built by *Herod*. It is a massy structure without arches. But the principal monument of the ancient grandeur and magnificence of this city is a large triumphal arch, supported by pillars of the *Corinthian* order, which has been converted into a mosque. The architrave is adorned with trophies, shields, battle-axes, and other military weapons, while the rest of the entablature is exceeding bold and noble. Among the ruins are dispersed several fragments of *Greek* and *Latin* inscriptions, but all of them miserably defaced. A furlong to the westward of the city are the ruins of a beautiful Cethon, in the form of an amphitheatre, capacious enough to receive the whole *British* navy. Its mouth is about 40 feet wide, and defended by a small castle; but it is now so choaked up with sand and pebbles, that half a dozen small vessels are all that can be conveniently admitted at one time. We cannot here sufficiently admire the industry and contrivance of the ancients, in making such useful encroachments on the sea; while we must condemn those moderns, who from avarice, idleness, and want of public spirit, have

have suffered such noble works to become of little service to the trade and navigation of this rich and plentiful country.

Near the shore, about two furlongs to the northward of the city, are several stone coffins, some of which have preserved their covers. These are generally of the same shape, though larger than those commonly found in *Italy*, and in the same manner they are adorned with beautiful decorations of shells and foliage, or with the busts of men and women, ox-heads, and satyrs; others are panneled, and have their covers supported by pilasters of the *Corinthian* and *Ionic* orders. The rocky ground, where these stone coffins are found, is hollowed below into a number of sepulchral chambers or vaults, from ten to thirty feet square; and upon the front and side walls of each stair-case are curious designs in basso-relievo, answering to those on the coffins. The only provision that has here been made for the reception of the dead, is a range of narrow cells, wide enough to receive one of these coffins, and long enough for two or three, running along the sides of most of these sepulchral chambers. One of these caverns is held in great esteem and veneration by the *Greeks*. They call it *St. Teckla*, in commemoration of some acts of penance and mortification said to have been performed there by that first virgin martyr. In the middle of it is a spring, supposed to produce miraculous visions, and extraordinary cures; for hither they constantly bring such as have the rickets, jaundice, or other distempers; and after several ceremonies,

remonies, they return with a steady faith in their cure: here also the aged and decrepid pretend to receive warning of their approaching deaths; while the young foresee a long train of circumstances and events, that are to happen in the future course of their lives.

All the sepulchral chambers near *Tortosa*, *Jebilee*, and the *Serpent Fountain*, with the royal sepulchres at *Jerusalem*, are exactly of the same workmanship with these. And in one of the chambers of the royal sepulchres, there is a coffin which resembles *Parian* marble, and is in the form of a trunk, very elegantly carved all over with foliage, fruit and flowers; but instead of long narrow cells, some of these rooms have several stone benches, placed one over another, upon which the coffins are placed.

The greatest part of the country between *Latikea* and *Jebilee* is stony and mountainous; but at the latter we begin to enter upon a most delightful plain, formerly the northern limits of the district of the *Aradians*. The island of the *Aradians*, the *Arpad* of the Scriptures, is at present called *Rou-wadde*, which with *El-Humath*, the seat of the *Turkish* Bassa, ten leagues to the eastward, were the most northern settlements of the *Canaanites*. The prospect of *Rou-wadde* from the continent is extremely magnificent; for at a distance it promises a continued train of fine buildings, and impregnable fortifications. This, however, is entirely owing to the height and rockiness of its situation; for all its present strength and beauty lies in a weak castle,

castle, only defended by a few small cannon. Yet it was formerly surrounded by a strong wall, built of stones of an immense bigness, which so exactly tally and correspond with each other, that the architect might justly think the weight and symmetry alone of the materials sufficient to withstand the violence of the sea, and the engines of an enemy. While in its prosperity, both art and nature seem to have conspired in making it a place of consequence; so that *Sennacherib* might justly boast of conquering it.*

Five miles to the southward of the *Serpent Fountain* are the *Magazzel* or *Spindles*, a name given to the pointed cylindrical little buildings, erected over the sepulchres described by Mr. *Maundrell*. The situation of the country around them has something in it so romantic, and peculiar to itself, that it never fails to fill the mind with an agreeable mixture of melancholy and delight. The uncommon contrast of woods and sepulchres, rocks and grottos; the medley of sounds and echoes from beasts and birds, cascades and water-falls; the distant roaring of the sea, and the composed solemnity of the place, naturally remind us of the beautiful groves and retreats of the rural deities described by the poets.

Opposite the northern extremity of mount *Libanus*, are the ruins of the ancient *Arka*, the city of the *Arkites*, in a most delightful situation; having to the northward a prospect of an

* 2 Kings xix. 13.

extensive plain, diversified by an infinite variety of castles and villages, ponds and rivers: to the eastward is seen the sun rising over a long and distant chain of mountains; and to the westward, setting in the sea. Here are likewise *Thebaic* columns and rich entablatures, that attest the ancient splendor and politeness of this city. *Arka* was erected on the summit of an adjacent mount, and by the situation must in former times have been impregnable. This mount is in the figure of a cone, and appears not to have been the work of nature, but of art. In the deep valley below the city is a swift stream, more than sufficient to supply the place, yet it was thought most convenient to supply it with water from mount *Libanus*, which was united to the city by an aqueduct, whose principal arch could not be less than a hundred feet in diameter.

Two leagues to the west-south-west of *Arka*, we pass over the *Nabar el Berd*, the *Cold River*, or, according to Mr. *Maundrell*, the *Cold Waters*; a stream that arises in the northern eminences of mount *Libanus*, and swelling in summer by the melting of the snow, might from thence give occasion to the name. About two leagues from this river are the ruins of *Tripolis*, founded by the united interest of *Aradus*, *Sidon*, and *Tyre*, perhaps as a common mart to those maritime powers. The present town of *Tripoli* is built at the distance of half a league from the other, upon the declivity of a hill facing the sea. It enjoys a considerable trade, arising from its own manufactures of silk and cotton,

cotton, and those brought thither from *Aleppo* and *Damascus*. The city walls and castle are of *Gothic* architecture; and the most extraordinary building at present in the place is an aqueduct, with its reservoirs; some of the last are 20 or 30 feet high; and, being placed at proper distances in the town, supply most of the houses, to their second and third stories, with water.

Tho' *Tyre* was the chief maritime power of this country, I could not observe any tolerable harbour at that city. There are, indeed, the traces of a safe and commodious basin within the walls; but it is scarcely 40 yards in diameter, and yet even this port, small as it is at present, is so choaked up with sand and rubbish, that the boats of the poor fishermen, who sometimes visit this once famous *Emporium*, can with great difficulty enter it. This city is now called by all the nations of the *Levant* by its ancient name *Sur*.

There is nothing remarkable betwixt this place and Mount *Carmel*, that has not been taken notice of by Mr. *Maundrell*. Leaving that mount to the north-west, we pass over the south-west corner of the plain of *Esraaelon*, formerly the lot of the tribe of *Iffachar*, and the most fertile portion of the land of *Canaan*. It chiefly extends to the eastward, where at about 15 miles distance the prospect is bounded by the mountains of *Hermon* and *Tabor*, and by those on which the city of *Nazareth* is situated. Advancing farther into the half tribe of *Manasseh*, we have still a fine arable country, where the landscape is every hour changed by pieces of

of rising ground, groves of trees, or the ruins of some ancient villages. At *Samaria*, the north boundary of the tribe of *Ephraim*, the country begins to grow rugged; from whence, through *Sichem*, all the way to *Jerusalem*, we find nothing but mountains, narrow passes, and valleys of different extent. The mountains of *Ephraim*, which are the largest, are most of them shaded with great forest-trees, whilst the valleys below, which are long and spacious, equal in fertility the best part of the tribe of *Issachar*. The mountains of the tribe of *Benjamin*, situated still farther to the southward, are generally more naked, but have more frequent valleys. In the district of the tribe of *Judah*, the mountains of *Quarantania*, those of *Engaddi*, and others that border on the plains of *Jericho* and the *Dead Sea*, are as high and of as great extent as those in the tribe of *Ephraim*: but some of the valleys that belong to this tribe, as that of *Rephaim*, *Eshcol*, and others, merit an equal regard with the land which *Jacob* gave to his son *Joseph*.* The western district of the tribe of *Ephraim* is nearly of the same arable and fertile land as that of the half tribe of *Manasseh*, and is equally plain and level. The latter of these circumstances likewise agrees with the tribe of *Dan*, whose country, however, is not so fruitful, as it has in most parts a less depth of soil, and extends in a range of mountains along the sea-coast. The mountains of *Quarantania* affords a distinct view of the land

* *Gen.* xlviii. 22.

of the *Amorites*, of *Gilead*, and of *Basan*, the inheritances of the tribe of *Reuben*, *Gad*, and the half tribe of *Manasseh*. This tract, particularly in the neighbourhood of the river *Jordan*, is in many places low, and shaded with tamarisks and willows; but two or three leagues from that stream it has a succession of hills and valleys, that are larger and seem more fertile than those in the tribe of *Benjamin*. Beyond these plains, where we are to look for the mountains of *Abarim*, the northern boundary of the land of *Moab*, the prospect is interrupted by a very high ridge of desolate mountains, only diversified by a succession of naked rocks and precipices, rendered more frightful by the multiplicity of torrents that fall on each side of them. These mountains extend along the eastern coast of the *Dead Sea*, as far as the eye can reach, affording a most melancholy lonesome prospect, that is not a little assisted by the intermediate view of that large stagnating expanse of water, rarely enlivened by flocks of birds settling upon it, or by one vessel of commerce or passage. This is the general plan of that part of the *Holy Land* which fell within my observation.

Jerusalem is encompassed with hills, that make it appear as if situated in an amphitheatre: but there is no place that I know of that affords a distant view of it: that from the mount of *Olives*, which is the best, and perhaps the farthest, is so near, that when our Saviour was there, he might be said, almost in a literal sense, to have wept over it. There are

now few remains either of that city as it was in our Saviour's time, or as it was afterwards rebuilt by *Adrian*, scarce one stone being left upon another, which hath not been thrown down. Its very situation is altered; for mount *Sion*, the highest part of the old *Jerusalem*, is now excluded; while the places adjoining to mount *Calvary*, where Christ suffered without the gate, are now almost in its centre.

Notwithstanding these changes, it is highly probable that tradition may have preserved the remembrance of those places rendered remarkable by some transactions relating to our Saviour and his Apostles, which were so well known, that *Adrian*, out of contempt of the *Christian* name, erected a statue of *Jupiter* over the place of the resurrection, another of *Venus* upon mount *Calvary*, and a third of *Adonis* at *Bethlehem*, which continued till *Constantine* the Great, and his mother *St. Helena*, erected over those places magnificent churches, which still subsist.

CHAP. II.

Of the Climate, natural Productions, and Inhabitants of Syria, Phœnicia, and the Holy Land.

THE climate of this country differs very little from that of *Barbary*, except its being hotter. The westerly winds are attended with rain, while those from the east are usually dry,

dry, tho' they are sometimes very hazy and tempestuous. Notwithstanding the heat that might be expected from the situation of this country with respect to the equator, the mountains of *Libanus* are, from their extraordinary height, covered all the winter with snow, which, when the winds are easterly, affects the whole country from *Tripoly* to *Sidon* with a most subtil and piercing cold: but the other maritime and inland places, either to the north or south of these mountains, enjoy a milder air, and a more regular change in the seasons.

It is remarkable, that in travelling by night through the valleys of mount *Ephraim*, we were attended for above the space of an hour by an *Ignis fatuus* that displayed itself in a variety of extraordinary appearances: sometimes it was globular, then like the flame of a candle; and immediately it would spread itself, and involve our whole company in its pale inoffensive light; then at once contract itself, and suddenly disappear; but in less than a minute would again become visible, as at other times; or else moving from one place to another, with a swift progressive motion, would expand itself, at certain intervals, over two or three acres of the adjacent mountains. From the beginning of the evening the atmosphere had been remarkably thick and hazy, and the dew was unusually clammy and unctuous.

What are called the first rains usually fall about the beginning of *November*; and the latter rains sometimes in the middle, and sometimes towards the end of *April*. It is observed in

the country round *Jerusalem*, that if a moderate quantity of snow falls in the beginning of *February*, and the springs overflow soon after, it promises a fruitful and plentiful year; and the inhabitants upon this occasion make rejoicings, like the *Egyptians* upon the cutting of the *Nile*. During the summer season this country is seldom refreshed with rain.

The barley all over the *Holy Land* I saw in full ear in the beginning of *April*, and in the middle it began to turn yellow in the southern districts; for I found it as forward near *Jericho* in the latter end of *March*, as in the plains of *Acre* a fortnight after; but very little of the wheat was in ear at either of those places; and in the fields near *Bethlehem* and *Jerusalem* the stalk was scarcely above a foot high.

In the maritime and inland parts of *Syria* and *Phœnicia*, the soil is of a light loamy nature, and, in ploughing it, seldom requires more than one pair of oxen. All sorts of grain and garden plants thrive there; but the chief produce is silk and cotton. The eggs of the silk-worm are sent to *Canobine*, or some other place on mount *Libanus*, where they are kept cool, without the danger of being hatched, till the mulberry buds are ready for them in the spring.

Though the corn produced near *Latikea* is the best, as well as the most early in that part of *Syria*, yet the natives have lately neglected this branch of husbandry, together with that of the vine, for both which it was once famous, and chiefly employ themselves in the culture of tobacco,

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bacco, which is their only article of trade; and this hath in a few years enriched the country round it.

But was the *Holy Land* as well cultivated as in former times, it would be more fruitful than the very best part of *Syria* and *Phœnicia*, for the soil is generally much richer, and, all things considered, yields better crops. Thus the cotton that is gathered in the plains of *Zabulon*, *Esdraelen*, and *Rama*, is in greater esteem than that cultivated near *Tripoly* and *Sidon*; and it is impossible for pulse, wheat, or any other grain, to exceed what is commonly sold at *Jerusalem*. Therefore the barrenness, of which some authors complain, does not proceed from the natural unfruitfulness of the country; but from the want of inhabitants, the aversion to labour which prevails among the few who possess it, and the perpetual discords and depredations among the petty Princes who share this fine country, so that whoever sows is uncertain who shall gather the harvest.

The parts particularly about *Jerusalem* being described as rocky and mountainous, have therefore been supposed to be barren; but this is far from being the case. In the time of *Asa* the hill country of *Judah* mustered 580,000 *men of valour*,* besides double the number that may be supposed of old men, women and children; and even at present, notwithstanding the want there has been for many ages of a proper culture, the plains and valleys, though as fertile

* 2 Chron. xiv. 8.

as ever, lie almost entirely neglected, while every little hill is crowded with inhabitants. It cannot be urged, that the inhabitants live there with more safety than in the plain country, for they have no walls or fortifications to secure either their villages or encampments: there are few places of difficult access, and both the one and the other lie equally exposed to the ravages of an enemy. The reason is, they find sufficient conveniencies for themselves, and much greater for their cattle, which browse upon a richer herbage; and both of them are refreshed by springs of excellent water, that are much wanted in the summer season, not only in the plains of this, but of other countries in the same climate.

Corn, wine and oil, together with milk and honey, were the food and the chief dainties of the early ages. These were actually the produce of this country, as they might be still in the greatest plenty, by proper care and application. The plenty of wine alone is wanting at present; yet, from the goodness of that little which is still made at *Jerusalem* and *Hebron*, we find that these barren rocks, as they are called, might yield a much greater quantity, if the abstemious *Turks* and *Arabs* would encourage the cultivation of the vine.

The wild honey, which was part of the food of *St. John Baptist*, shews the plenty there was of it in the deserts of *Judea*; and consequently, by taking the hint from nature, and enticing the bees into hives, the quantity might be greatly increased. As the mountains like-

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wife in some places abound with rosemary, time, sage, and such aromatic plants as the bees chiefly seek; so others are no less stocked with shrubs, and a delicate short grass, of both which the cattle are more-fond, than of such plants as are common to meadows and fallow ground. This method of grazing is not peculiar to this country, for it is still practised all over Mount *Libanus*, the *Castravan* mountains, and *Barbary*, where the higher grounds are set apart for this use, and the plains and valleys for tillage. The milk of the cattle fed in this manner is not only far more rich and delicious, but their flesh is more sweet and nourishing. These mountainous districts have also been valuable on other accounts: they seem formerly to have been well planted with olive-trees; one acre of which, if rightly improved, is more valuable than twice the extent of arable ground. It may likewise be presumed that the vine was not neglected in a soil and exposition so proper for it to thrive in; and several parts of the *Holy Land*, no less than *Idumea*, that lies contiguous to it, are described by the ancients as abounding in date-trees.

I travelled in *Syria* and *Phœnicia* in *December* and *January*, which was not a proper season for botanical observations. However, the whole country looked verdant and chearful; particularly the woods, which chiefly abound with the gall-oak, were strewed all over with a variety of anemonies, ranunculusses, colchicas, and mandrakes. Some pieces of ground near *Tri-*
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poly were full of the liquorice-plants; and at the mouth of the famous grotto near *Bellmont*, is an elegant species of the blue lilly. But so many difficulties and dangers attend a traveller through the *Holy Land*, that he is in too much haste to make many curious observations on the plants of the country. I could not however help observing in the beginning of *March*, that the plains between *Jaffa* and *Rama*, and other places in the road to *Jerusalem*, were particularly distinguished by beautiful beds of tulips, frutillaries, and other plants of the same class. But the balsam tree is no longer found in this country, and the Dudaïm or Mandrakes mentioned in the Scriptures are equally wanting. What the *Christian* inhabitants of *Jerusalem* at present take for that fruit, are the pods of the Jelathon, a leguminous plant peculiar to corn fields, and, by many descriptions I had of it, must be a species of the winged pea. The Boccure, or early fig, was far from being ripe in the latter end of *March*; for in the Scripture language *the time of figs was not yet*, or not before the middle or latter end of *June*: but no sooner does the Boccure draw near to perfection, than the Kermez, or summer fig, the same that is sold by the grocers, begins to be formed, though it is seldom ripe before *August*; about which time it frequently puts forth another crop, that is usually of a much longer shape, and of a darker colour, hanging and ripening upon the tree, even after its leaves are shed; and provided the winter proves mild and temperate, is gathered as a delicious mor-

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fel in the spring. As the fruit of this prolific plant always precedes the leaves, when our Saviour *saw one of them* in full vigour *having leaves*,* he might, according to the common course of things, justly *look for fruit*, and *haply* find some of the former or latter kind in perfection.

I shall now pass from the vegetable kingdom, to the most remarkable rocks, fossils, rivers, and animals of these countries. These rocks in many places are covered with a soft chalky substance, in which is enclosed a great variety of corals, shells, and other remains of the deluge. Upon the *Castravan* mountains is a curious bed of a whitish stone of the slate kind, which in every flake unfolds a great number and variety of fishes, mostly lying flat and compressed, yet are so well preserved, that the smallest strokes and lineaments of their scales and fins are easily distinguished. The greatest part of the mountains of *Carmel*, and those of *Jerusalem* and *Bethlehem*, are also covered with a white chalky stratum. In the former are gathered many stones, which being in the form, as it is pretended, of peaches, melons, olives, and other fruit, are commonly imposed upon pilgrims, not only as those petrified fruits, but as antidotes against several distempers. Indeed the olives, which are the *Lapides Judaici* of the shops, have always been an approved medicine against the stone and gravel. Little however can be said in favour of their melons and peaches, which are only round flint stones of different sizes beautified on

* *Mark. xi. 13.*

the inside with sparry knobs, that are made to pass for seeds and kernels. The chalk-stone of the grotto near *Bethlehem* called the Virgin's Milk; the little round *Calculi* called her Peas; the waters of *Jordan* and *Siloam*; the roses of *Jericho*; beads made of the olive-stones of *Gethsemane*, with other curiosities of the like nature, are the presents usually received by pilgrims, in return for their charity.

With respect to the rivers, the *Jordan* is not only the most considerable in the *Holy Land*, but next to the *Nile* is by far the largest I have seen either in the *Lewant* or *Barbary*. I could not, however, compute it to be more than 30 yards broad; but this is made up by its depth, which even at the brink I found to be nine feet. If then we take this, during the whole year, for the mean depth of the stream, which runs about two miles an hour, the *Jordan* will daily discharge into the *Dead Sea* about 6,090,000 tons of water. Such a quantity of water daily received, without increasing the limits of that sea or lake, has made some conjecture that it is absorbed by the burning sands; and others, that it is carried off through subterraneous cavities; or that it has a communication with the *Serbonic Lake*. But if the *Dead Sea* is, according to the general computation, 72 miles long, and 18 broad, by allowing, according to Mr. *Halley's* observation, 6914 tons of vapour for every square mile, there will be daily drawn up in clouds to refresh the earth with rain or dew 8,960,000

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tons, which is near one third more than is brought into it by this river.

As to the bitumen for which this lake has been always remarkable, I was told, that it is raised at certain times from the bottom in large hemispheres; which on their touching the surface, and being acted upon by the external air, burst with great smoke and noise, and disperse themselves in a thousand pieces. This, however, only happens near the shore; for in greater depths the eruptions are supposed to discover themselves only in the columns of smoke that are sometimes observed to arise from the lake. This bitumen is probably accompanied on its rising with sulphur, as both are found promiscuously upon the shore. The latter exactly resembles common native sulphur; and the former is brittle, yielding upon friction, or being set on fire, a fetid smell; it is also as black as jet, and exactly of the same shining appearance.

All over this country are plenty of game of all kinds, as teal, snipes, woodcocks, francolins, partridges, &c. antilopes, hares and rabbits. These are caught by hawking and the chase; for whenever the *Turks* or *Arabs* of better fashion travel, or go out for diversion, they take with them half a dozen hawks, and the same number of greyhounds. The latter are generally shaggy, and much larger than those in *England*; but the hawks are mostly of the nature and size of our goshawks, and are so strong as to bring down a bustard, and stop an antelope in full career. In the last case they
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seize on the animal's head, and make a continual fluttering with their wings till they are relieved by the greyhounds.

The only uncommon animals I saw were the Skinkore, and the Daman Israel. The former are in great numbers in a fountain near *Bellmont*, and differ only from the common water efts, in the extent and form of their fins, which in the males begin from the tip of the nose, and run the whole length of the neck and back, to the extremity of the tail, and turning under it reach to the navel: but the tails only of the females are finned. As the *Turks* esteem the body and tail of this animal great provocatives, they purchase them at an extravagant price.

The Daman Israel, which signifies *Israel's Lamb*, is the Saphan of the Scriptures, and is an animal of Mount *Libanus*, though it is common in other places of this country. It is of the size of the rabbit; but is of a browner colour, with smaller eyes, and a more pointed head. The fore feet are short, and the hinder very long in proportion to them. They sometimes burrow in the ground, though they usually shelter themselves in the holes and clefts of the rocks.

As to the rational inhabitants, besides the *Greeks*, *Maronites*, *Romans*, and other sects of *Christians*, there are *Turks*, *Arabs*, *Turkumans*, *Suories*, and *Druses*. Of these the *Turks* are the masters of the cities, castles and garrisons: the *Arabs* and *Turkumans* possess the plains; the former living as usual in tents, and the other in

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moveable hovels; while the *Suories*, who are perhaps the descendants of the original *Syrians*, cultivate the greatest part of the country near *Latikea* and *Jebilee*, and the *Druses* maintain a kind of sovereignty over the *Castravan* mountains. By what I could learn, the *Suories* and *Druses* differ but little in their religion, which is a mixture of the *Christian* and *Mahometan*, for they equally revere the Gospels and the Koran.

C H A P. III.

A Description of Arabia Petræa. Some remarkable Monuments still remaining in that Country. Of the Journey of the Israelites to the Land of Canaan.

IF leaving *Egypt* on the right hand, we proceed directly forwards into the land of *Edom*, we shall be presented with very different prospects from those in *Canaan*. We shall not be entertained with the view of any pastures covered with flocks, or valleys enriched with corn. Here are no olive-yards or vineyards; but the whole is a desolate lonesome wilderness, only diversified by sandy plains and mountains, formed of naked rocks and craggy precipices. This country is never, except sometimes at the equinoxes, refreshed with rain; the few hardy vegetables produced there are shrunk by a perpetual drought, and the

dews of the night are in a manner rendered insufficient for the purposes of vegetation, by the scorching heat of the sun in the day; the intense cold of the one, and the heat of the other, clearly account for the provision of providence, in spreading over the *Israelites*, a cloud to be a covering by day, and fire to give light (and heat) in the night season.*

In travelling from *Cairo* to *Mount Sinai*, the heavens were every night our only covering; a carpet spread on the sand was our bed; and a change of raiment, made up into a bundle, served for a pillow. Our camels (for horses and mules require too much water to be employed in these deserts) were made to lie round us in a circle, with their faces looking from us, while the loads and saddles were placed by us behind them. In this situation they served us as so many guards and centinels, they being watchful animals, and awaking with the least noise.

As in these long and dreary deserts there is no chance of meeting with the least hospitality or entertainment, we were obliged to carry along with us every thing necessary for so long and tedious a journey. We took care, in the first place, to provide ourselves with a sufficient number of goat-skins, which we filled with water every four or five days, or as often as we found it. Barley, mixed with a few beans, or else the flour of one or other of them made into balls, was the provender we took for our

* *Psal.* cv. 39.

camels.

camels. We provided for ourselves wheat-flour, biscuit, potted flesh, honey, oil, vinegar, olives, lentils, and such things as would keep two months, the space commonly taken up in performing this journey. Nor should the wooden dish or copper pot be forgot, that made up our kitchen furniture: the latter was a necessary utensil for cooking our provisions, the other for serving them up, or kneading our unleavened cakes.

When we were either to boil or bake, the camels dung left by some preceding caravan was our common fuel, which, after its being exposed a day or two in the sun, catches fire like touchwood, and burns as bright as charcoal. No sooner was our food prepared, whether it was potted flesh boiled with rice, a lentil soup, or unleavened cakes served up with oil or honey, than one of the *Arabs*, placing himself upon the highest station he could find, invited three times, with a loud voice, all his brethren, *the sons of the faithful*, to come and partake of it; though none of them were in view, or perhaps within a hundred miles of us. This custom they constantly maintain as a token of their benevolence, as it would likewise be of their hospitality, had they an opportunity of shewing it.

We travelled in this country during the months of *September* and *October*, at which time the atmosphere was perfectly serene and clear, all the way from *Cairo* to *Corondel*; but from thence to *Mount Sinai* the tops of the mountains were sometimes capped with clouds, and would thus continue the whole day. This was

soon succeeded by a violent tempest, the heavens became overspread with clouds, which during almost the whole night, discharged themselves in thunder, lightning and rain: but I was informed by the Monks that these tempests rarely happen above once in two or three years; and that, except on these extraordinary occasions, the course of the weather is the same throughout the whole year; the sky being generally clear, and the winds blowing briskly in the day, and ceasing in the night.

Where these deserts are sandy and level, the horizon is as fit for astronomical observations as the sea, which at a distance these parts nearly resemble. It was there surprising to observe in what an extraordinary manner every object appeared to be magnified; for a shrub seemed as big as a tree, and a flock of achbobbas, birds nearly resembling the stork, might be mistaken for a caravan of camels. This seeming collection of waters always advances about a quarter of a mile before us, while the intermediate space appears in one continued glow, from the quivering undulating motion of that quick succession of exhalations that are extracted by the powerful influence of the sun. This violent heat may likewise be the reason why the carcases of the camels and other animals that lie exposed in these deserts are soon drained of that moisture which would otherwise dispose them to putrefaction, and why they continue there a number of years without mouldering away. To the same cause, added to the coldness of the night, we may attribute the plentiful dews, that

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that would frequently wet us to the skin: but no sooner was the sun risen, and the air a little heated, than the mists were dispersed, and the moisture of the sands evaporated.

Springs and wells of water are so very rare in these parts, that we may well account for the strife and contention there was formerly about them. In the middle road between *Cairo* and Mount *Sinai*, I do not remember to have heard or tasted of above five, all which were either brackish or sulphureous: but the disagreeableness of the taste is compensated by the wholesome quality of the waters, which provoke an appetite, and are remarkably lenitive and diuretic; so that few persons are seized with any illness in passing through these lonesome and sultry desarts.

The *Israelites*, when they set out to take possession of *Canaan*, passed through this country. They departed from the land of *Goshen*, which, was a part of *Rameses*, or of the *Heliopolitan Nomos*, bordering upon the banks of the *Nile*, near *Heliopolis*. They at first travelled in an open country, the same, perhaps, thro' which their forefathers passed in going into *Egypt*: but being advanced about fifty miles from *Cairo*, it appears that they entered the breach of the northern mountains which continue without interruption to the *Red Sea*. While they were in this situation *Pharaoh* might well cry, *They are intangled in the land, the wilderness* (between the mountains of *Moc-catte* and *Suez*) *hath shut them in*;^{*} and he having sent an army

^{*} *Exod. xiv. 3.*

in pursuit of them, the *Egyptians* might justly imagine they had no way to escape: for the mountains of *Moc-catte* would deny them a passage to the southward, as those in the neighbourhood of *Suez* would be a barrier to the northward, towards the land of the *Philistines*; and the *Red Sea* was before them to the east, while *Pharaoh* closed up the valley behind them with his chariots and horsemen. This valley ends at the sea, in a small bay formed by the eastern extremities of these mountains, and is still called *Beni Israel*, that is, *the road of the Israelites*, from a tradition kept up by the *Arabs* to this day, of their having passed through it; and also *Baideab*, perhaps from the miracle that was wrought near it, of dividing the *Red Sea*, and therein destroying *Pharaoh*, with his chariots and horsemen. At the eastern extremity of this valley the mountain is still called *Jibbel At-tackab*, or *the Mountain of Deliverance*.

Opposite this mountain, at ten miles distance, is the desert of *Sdur*, the same with *Sbur*,* where the *Israelites* landed, after they had passed through the interjacent gulph of the *Red Sea*. The situation of this gulph is nearly north and south, in a position very proper to be traversed by that strong east wind which was sent to divide it.† And here it may be proper to observe, that the division thus made in the channel, the making the waters to stand on a

* *Exod.* xv. 22. † *Exod.* xiv. 21.

heap;

heap† their being a wall to the *Israelites* on the right hand and on the left||; besides this passage lying at the distance of at least 20 miles below the extremity of the gulph; are circumstances that sufficiently evince its being a miraculous event, and contradict all such idle suppositions as pretend to account for it from the nature and quality of tides, or from any such extraordinary recess of the sea as *Josephus* supposes.

On our travelling from *Sdur* towards Mount *Sinai*, we came into the desert of *Marah*, as it is still called, where the *Israelites* met with the bitter waters, or waters of *Marah**. As this did not happen till they had been three days in the wilderness, we may probably fix them at *Corandel*, where there is a small stream, which, unless it be diluted by the dews and rains, still continues brackish. Near this place the sea forms a large bay, called *Berk el Coron-del*, remarkable for a strong current that sets into it from the northward. The *Arabs* preserve a tradition that at this place a numerous host was formerly drowned: doubtless occasioned by what we are informed of in *Exod.* xiv. 30. that the *Israelites* saw the *Egyptians* dead upon the shore.

We find nothing remarkable till the *Israelites* encamped at *Elim*†, which is near thirty miles from *Corandel*, and two leagues from *Tor*: but at *Elim* I found only nine of the twelve wells

† *Psal.* lxxviii. 13. || *Exod.* xiv. 22.

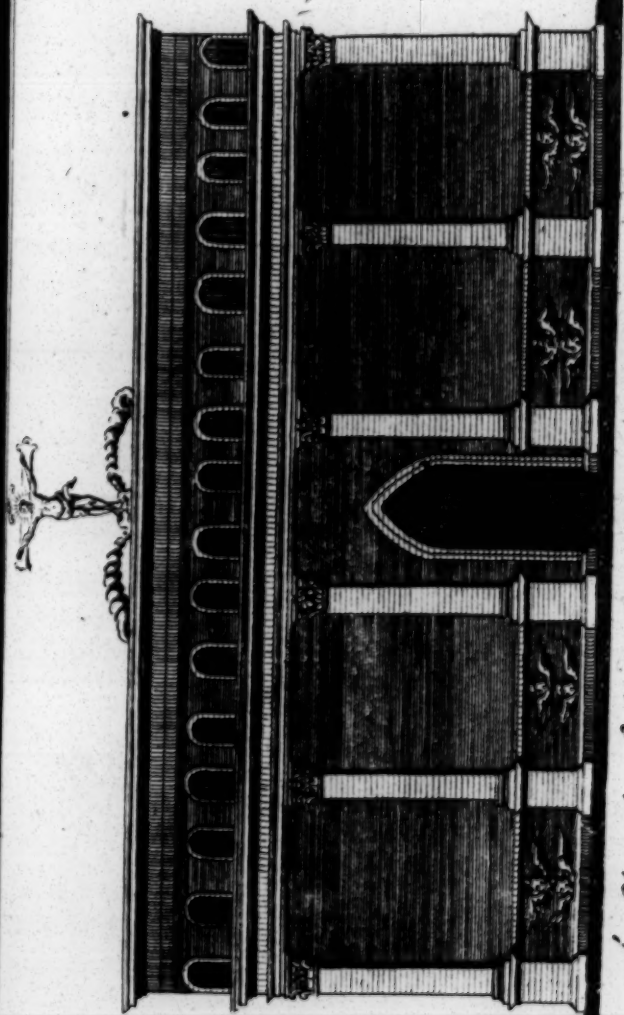
* *Exod.* xv. 23.

† *Exod.* xv. 27. *Numb.* xxxiii. 9.

mentioned by *Moses*, the other three being filled up by those drifts of sand that are common in *Arabia*. This loss is however made up by the great increase of the palm-trees, the 70 having increased to above 2000. Under their shade is the *Hammam Moufa*, the *Bath of Moses*, for which the inhabitants of *Tor* have an extraordinary veneration, informing us that here *Moses* encamped with his particular household.

From *Elim* we have a distinct view of Mount *Sinai*, the wilderness of *Sin*, as it is still called, lying between. We crossed these plains in nine hours, and were amused all the way with the sight of a variety of lizards and vipers, that are here in great numbers. I was not so fortunate as to see the famous inscription said to be engraven upon the rocks, just as we turn into the valley that conducts us to Mount *Sinai*. *Sin* was the first place where God gave the *Israelites* manna, and therefore some authors have supposed that this inscription was left as a monument to future generations of that blessing.

We were near twelve hours in passing the many windings and difficult ways that lie between the deserts of *Sin* and *Sinai*. The latter is a beautiful plain, near three leagues long, and above one in breadth. It lies open to the north-east, where we entered it; but to the southward it is closed by some of the lower eminencies of Mount *Sinai*, some of the more lofty parts of that mountain making such encroachments upon the plain, as to divide it in-



*The Church of the Transfiguration in the Convent
of St. Catherine on Mount Sinai.*

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to two, each of them capacious enough to receive the whole encampment of the *Israelites*. That which lies to the eastward of the mount may be the desert of *Sinai*, properly so called, where *Moses* saw the Angel of the Lord in the burning bush, when he was guarding the flocks of *Jethro*. Over the place of this divine appearance is erected the Convent of St. *Catharine*, which belongs to the *Greeks*, and is 300 feet square, and about 40 in height. The spot where the burning bush stood is honoured with a little chapel, which is held in such veneration, that, in imitation of *Moses*, the Monks put off their shoes whenever they enter it. This, with some other chapels dedicated to particular saints, are included within the church, as they call it, of the Transfiguration, which is a large beautiful structure, covered with lead, and supported by two rows of marble columns. The floor is elegantly adorned with a variety of devices in *Mosaic* work, as are also the floor and walls of the *Presbyterium*. Upon the latter is represented the figure of the Emperor *Justinian*, with the history of the transfiguration; and upon the partition that separates the *Presbyterium* from the body of the church is placed a small marble shrine, in which they pretend to have preserved the skull and one of the hands of St. *Catharine*. For the appearance of this church on the outside see the plate.

[The Empress *Helena* seems to have laid the foundation of this great convent in a tower which she probably built for her own convenience,

ence, when she came here, as well as for the Monks. It is in the heart of the convent, where the Archbishop's lodgings now are; it has three chapels, and is still called *St. Helena's Tower*. This convent is built on a descent; but the design seems to have been to raise the lower part by a great number of arches, many of which remain; to have built the first floor on a level, and have erected more on it. There is nothing of ancient building but these walls and arches, and the church, which are well built of large hewn stone, of a coarse red granite. The walls are six feet thick, but some parts of them are ruined; however, there is a walk all-round on the top of them, and they have little square towers at each corner, and in the middle of each side. The convent is very irregular and ill built, of unburnt brick.]*

Pilgrims are not admitted into this convent by the door, which is never opened but when the Archbishop, who usually resides at *Cairo*, is to be installed; we were therefore drawn up by a windlass, near 30 feet high, and then taken in at a window by some of the lay-brothers, who attend there for that purpose. These and the Papasses or Presbyters, who are commonly called *Kalores*, make in all about 150 in number, and chiefly subsist upon the provisions sent them monthly from *Cairo*. [They have their mills, bake-houses, and other

* All the articles inclosed in crotchets thus [] are from *Dr. Pococke's Description of the East*.

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offices that are necessary for people who must have every thing within themselves.] They live a very strict and austere life, abstaining not only from flesh, but from butter, milk, and eggs; none of which we were permitted to bring into the convent, though we could have purchased them of the *Arabs*. They undergo the least mortification on the days when they receive from their sister convent at *Tor*, or from *Meenab el Djabab*, a quantity of shell-fish, crabs, or lobsters, all other fish being prohibited by their institution. They chiefly subsist on bread, to which is added a portion measured out to each person of olives, oil, and vinegar, salad and pot-herbs; or of dates, almonds, figs, and parched pulse. Mount *Sinai* hangs over this convent, but St. *Helena* caused a stone stair-case to be carried up to the top; but at present most of these steps are either washed out of their places, removed, or defaced by time; so that the ascent, being very fatiguing, is frequently imposed upon the Monks as a penance. However, at certain distances the Fathers have erected several little chapels, as breathing-places, dedicated to one or other of their saints, who are always invoked upon these occasions to engage them to lend their assistance.

Though nothing that can be properly called soil is to be found in these parts of *Arabia*, these Monks have, in a long process of time, covered over with dung and the sweepings of their convent, near four acres of these naked rocks; which produce as good cabbages, salads,

lads, roots, and all kinds of pot-herbs, as any soil and climate whatsoever. They have likewise raised apple, pear, plum, almond, and olive trees, not only in great numbers, but also of excellent kinds. The pears, in particular, are so esteemed at *Cairo*, that a present of them is sent every season to the Bassa, and to persons of the first quality. Their grapes are also not inferior, either in size or flavour, to any whatsoever. Thus this little garden demonstrates, how far an indefatigable industry may prevail over nature.

[On the summit of the mountain they pretend to shew a print in the rock where the body of St. *Catharine* lay; for they affirm, that she being tied to a wheel at *Alexandria*, under the Emperor *Maxentius*, in order to be put to death, the wheel snapped in pieces, and she being afterwards beheaded, her body, according to her prayer, that it might not fall into the hands of the infidels, was carried by Angels to the top of the mountain, from whence the Monks brought it to the convent, soon after that edifice was finished.]

The summit of this mountain is somewhat conical, and not very spacious. The *Mahometans* as well as the *Christians* have there a small chapel for public worship. We were here shewn the place where *Moses* fasted forty days*, where he received the Law†, where he hid himself from the face of God‡, and where his hand was supported by *Aaron* and

* *Exod.* xxiv. 18, and xxxiv. 28. † *Exod.* xxxi, 18. ‡ *Exod.* xxxiii. 22.

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Hur at the battle with *Amaleck*||, with many other places mentioned in the Scriptures.

Having without much difficulty descended down the western side of this mountain, we came into the plain of *Rephidim*, where is still to be seen that extraordinary antiquity, the rock of *Meribah*§, which has continued without the least injury from time or accidents. This is a block of granite marble, about six yards square, lying tottering and loose, as it were in the middle of the valley; seeming as if it had once belonged to mount *Sinai*, which hangs all over this plain in a variety of precipices. The waters that gushed out, with the stream that flowed down it, have hollowed a channel across one corner of this rock, about twenty inches wide, and two deep, that appears to be incrustated all over, like the inside of a tea-kettle which has been long in use. Moss grows in this channel and all over it, we see a great number of holes, some four or five inches deep, and one or two in diameter, the lively demonstrative tokens of their having been so many springs. It is evident that neither chance nor art could be concerned in the contrivance; every circumstance points out a miracle, and, like the rent in the rock of Mount *Calvary* at *Jerusalem*, this stone never fails to fill the mind of every beholder with a religious surprize*.

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|| *Exod.* xvii. 9, 12. § *Exod.* xvii. 6.

* What the pious and learned Dr. *Shaw* here takes to be a piece of the very rock struck by

We were shewn by the Monks several other remarkable places about this mountain; as where *Aaron's* calf was molten; where the *Israelites* danced at its consecration; where *Corab* and his company were swallowed up; and where *Elias* concealed himself when he fled from *Jezebel*: but they accompanied the history of these and other places with such ridiculous tales, as will not bear a repetition.

Before I leave this mountain, it will be proper to observe, that the part of it which lies to the westward of the plain of *Rephidim*, consists of a hard redish marble, like porphyry; but is distinguished from it, by the representations which every part of it gives us of little trees and bushes. These impressed figures resemble the tamarisk, the most common and flourishing tree of these desarts. I have seen

Moses, appears to be nothing more than a natural production. The learned Dr. *Pococke* saw this stone, and says, that in one of the roads from the convent of *Suez* there is exactly such another, with the same sort of openings all down, and the signs where the water ran. See Dr. *Pococke's Description of the East*, Vol. I. page 143, and 147. Mr *Norden* observes, that "there is shewn in St. Mark's church at *Venice*, a square piece of marble that was brought from Mount *Sinai*, and which they pretend to be the very stone which *Moses* struck. It is a granite of so fine a grain, that it comes very near to porphyry. We find many of the like kind in *Egypt*." *Norden's Travels* 8vo. Vol. I. page 144.

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some branches of this fossil tamarisk, as I chuse to call it, that were near half an inch in diameter: yet the constituent matter, which was of a dark mineral appearance resembling the powder of lead ore, crumbled away by touching it, like *Armenian* bole.

The *Israelites* afterwards entered the desert of *Paran*, which lies half way between *Sinai* and *Corondel*, and still preserves its ancient name. From this wilderness *Moses* sent a man out of every tribe to spy out the land of *Canaan*, who returned, after being absent forty days, to *Kadesh Barnea*, which is eleven days journey from mount *Horeb*: but from *Kadesh* they were ordered to turn into the wilderness by the *Red Sea*; and as a punishment for their murmurings, infidelity, and disobedience, were commanded to advance no farther towards the land of *Canaan*. Their marches now were called compassing of mount *Seir*; and their wandering for 38 years was probably confined to that neck of land that is bounded by the gulphs of *Eloth* and *Heroopolis*.

But to return to the natural curiosities of these desolate countries: amongst the fossils, the *Selenites* is observed to shoot itself sometimes for 30 or 40 years together in a great variety of shapes and colours. The *Pseudo-fluor* of the naturalists also gives a wonderful glaring to the rocks, and frequently distinguishes itself in large expansions, like the *Selenites*; but the marble called *Thebaic*, from its being dug in the mountains of that district, is much more

common, and several of the quarries are still remaining, from whence the *Egyptians* received their obelisks, and other large pieces of that marble. A canal was formed from the *Nile* to each of these quarries, so that by putting them upon a float, they could easily convey them, especially at the time of the inundation, to the place where they were to be erected. This marble is also called granite, from the number of little grains of which it seems to be composed. In short, between *Cairo* and *Suez* are an infinite number of flints and pebbles, all of them superior to the *Florentine* marble, and in the variety of their figures and representations frequently equal to the *Mocha* stone.

Though there is no great variety of plants in these deserts, and the few that are found are generally in the clefts of barren rocks, or are supported on the sandy plains by the nightly dews; yet the surface of the *Red Sea*, when calm, discovered, on our rowing over the port of *Tor*, such a diversity of marine vegetables, that they appeared like a forest under water, and you have the additional pleasure of seeing a great variety of urchins, stars and shells, of the most beautiful and uncommon kinds.

In travelling through the deserts we were frequently offended with little swarms of locusts and hornets; both of them of an unusual size, and of the ordinary colours. Locusts sprinkled with salt and fried are in taste not much unlike the river cray-fish: the *Jews* were allowed to eat them; and upon them St. *John* the Baptist

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tist fed in the wilderness. The vipers, especially in the wilderness of *Sin*, were very dangerous and troublesome; for both our camels, and the *Arabs* who attended them, were every moment in danger of being-bitten by them; but the lizard kind, from the variety of their shapes and spotted coverings, we could view with more safety and pleasure.

Near *Cairo* we saw several flocks of the Achbobbba, which is as large as a capon, and feeds on the carrion and nastiness thrown without the city. Its plumage is black and white; and in its form it differs but little from the stork. The Achbobbbas are harmless birds, and are esteemed by the *Mahometans* as somewhat sacred, on which account the *Bassa* distributes two bullocks among them every day; this seems a relic of the antient *Egyptian* superstition. At *Corondel* I saw two antilopes, and two doves; but besides these and a few species of insects, I did not meet with any other animal; for there is no place in the world which abounds less in living creatures, or, perhaps, where nature has made less provision for their sustenance. The quails must have been fed, as well as brought by a miracle, if they had continued alive with the *Israelites*; and without the like miracle, they would in the wilderness have died with thirst. We cannot therefore sufficiently admire the care and wisdom of the Almighty in providing the camel for the passage of these and other desolate countries: for if this serviceable animal was not able to

subsist several days without water ; or if it required a quantity of nourishment proportionable to its bulk, the travelling in these parts would be either extremely cumbersome and expensive, or altogether impracticable.

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THE
T R A V E L S
OF
Mr. JOHN THEVENOT,
IN THE
L E V A N T.

C H A P. I.

The Author sets sail from Civita Vecchia, and arrives in Sicily, with a Description of that Island and its Coasts. He thence proceeds to Malta, which he also describes, and then sailing into the Archipelago, visits the Isles of Cerigo, Zia, and Andra, and then sails to Troy, Gallipoli, Nice, Nicopolis, Nicomedia, Chalcedon, Rodosto, and Heraclea; with some Account of the Islands in the Propontis, and of the Grecian Monks of St. Basil.

OUR Author embarked at *Civita Vecchia* on the 7th of *June*, 1655, and came to an anchor before the Port of *Messina* in *Sicily* in seven days.

This city lies opposite to *Reggio* in *Italy*, from which it is distant about sixty miles. It was built by the *Messinians* of *Peloponnesus*,
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from whom it took its name, it being anciently called *Zande*. Its harbour is naturally safe, and round it are several handsome palaces, which form an agreeable prospect. The entrance of the port is secured by a tower on the side of the mole, and by another in the midst of it. Opposite to the cathedral is a grand piazza, in the middle of which is the theatre, where the Viceroy of *Lepanto* is represented in brass, and near it is a statue of Don *John of Austria*.

The Novitiate of the Jesuits stands upon a hill that overlooks the town, which is very rich, from its great trade in silk. It has an archiepiscopal see. Every thing is cheap, but the wines are strong, though bad; and as there are no inns for strangers, they are obliged to lodge in a wretched tavern by the harbour.

The streights are rendered dangerous by the rock *Scylla* on the shore of *Italy*, and the meeting of two contrary eddies called *Charybdis*, the waves of which beating and clashing against each other, make a noise that seems to resemble the barking of dogs.

Sicily is of a triangular form, with three capes. That now called *Disaro* was anciently *Pelorus*; *Passaro* anciently *Pachinis*; and *Bocho* formerly *Lilibæum*. It is but three miles distant from *Italy*, from which it is separated by the above dangerous streights called the *Pharo* of *Messina*; and is the most considerable island in the *Mediterranean*, both for bigness and fertility; for it is 700 miles in circumference, and produces plenty of corn, excellent wines, olives, and all the necessaries of life, so that

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it is called the granary of *Italy*. It contains many rich towns, but has suffered greatly by the eruptions of Mount *Gibello*, or *Ætna*, as it is filed by the ancients, which has frequently cast forth flames, and torrents of melted matter.

The *Sicilians* are revengeful, haughty, and jealous, especially of the *French*, whom they suspect not to have forgot the *Sicilian* vespers, and for that reason always wear their daggers by their sides, even in their shops and work-houses.

From *Messina* he sailed to *Agousta*, which is but an ordinary town with one street; but the country about it produces excellent wine, that has a strong flavour of violets: then coasting along by *Syracuse*, formerly the metropolis of *Sicily*, and the birth-place of the great *Archimedes*, (the country about which produces excellent muscadine) he made the isle of *Malta*, which was formerly called *Melita*, from its producing plenty of honey.

Malta is a low island, and the soil a soft chalky rock; yet here are very good fruits, as figs and melons, which grow without care; grapes which are good to eat, but not fit for wine; and also cotton, but little or no corn, that being brought thither from *Sicily*. The air is so hot that there is no walking in the sun, and the nights are as intolerable, if not through the heats, yet through the stinging of the muskitoes. Head-aches and fore-eyes are there common and dangerous. The people drink their wine with ice; and notwithstanding

ing the heat of the climate, there are no venomous creatures in the island, which is attributed to *St. Paul's* benediction. The island is populous, and the people are of a brown complexion, and very revengeful. The women are beautiful and familiar; for though they hide their own faces with their mantle, they see every body's else. They speak *Arabic*, but *Italian* is also common among them.

Here are several ports and creeks, but the chief havens are the Great Port, and that called *Marfamouschet*. In the Great Port all the galleys belonging to the Knights of *Malta* are laid up; and all the vessels that are to make any stay at *Malta* put in there, and are shut up with an iron chain. Those vessels which are to make but a short stay enter the port at *Marfamouschet*.

This island was successively subject to the *Phœnicians*, *Carthaginians*, and the *Romans*; but the Emperor *Charles V.* gave it to the Knights of *St. John of Jerusalem*, after they had lost the island of *Rhodes*, which they had defended 200 years against all the power of *Turky*; but they had no sooner obtained it, than *Sultan Soliman*, resolving to extirpate them who had given him so much trouble, sent a powerful army against them; but he was forced to abandon the island in *September 1565*, after he had lost above 20,000 men in the attempt. The Knights being thus delivered, resolved to build a new town, where the Grand Master and all the Knights of the Order might conveniently dwell. They pitched upon the neck
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of land where the castle of *St. Erme* stands; and *John La Valetta*, the Grand Master, who laid the first stone, called it *Valetta* from his own name. It has been since so strongly fortified that none exceed, and few places equal it. The entrance into the port is defended by the castle of *St. Erme*; by the barracks, which have nine pieces of cannon, and by a bastion; and on the other side, by the castle of *St. Angelo* and a tower. These barracks are very delightful, they having groves of orange and lemon-trees planted in vistas, and many fountains, by which the water is thrown to a great height. The other part of the town is surrounded with good walls, built upon very high rocks, with several bastions and other fortifications.

From the port there is an ascent to the town, which is but small, though very beautiful. It has but two gates, one of which leads to the port, and the other to the country. There are here several churches, among which that of *St. John* is the principal. On one side of it is a fine piazza, and at each angle a fountain. It is a large building paved with beautiful marble, and adorned above with many colours taken from the infidels. They also here pretend to have many relics, and in particular *St. John* the Baptist's right hand. Among the several admirable buildings in the town, is the palace of the Grand Master, in which is a magazine of arms for 35 or 40,000 men, which are kept very clean and in great order. This palace looks into a large square,
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in the midst of which is a noble fountain, that throws up great quantities of water to a considerable height, and even supplies the whole town. The palaces of the conservatory and treasury are also fine buildings, as are also the inns. The hospital is likewise well built, and the hall for the sick Knights is hung with tapestry, where they are attended by Knights, and served in plate. Poor travellers find entertainment here, till they can get a passage to the place to which they are bound, and then they are furnished with provisions, and their charges paid through their voyage.

The jesuits have a well-built house and a college; and even the meanest houses make a good shew, they being all flat-roofed, and built of large square white stones, which retain its colour long, and seems always new. The streets however are incommodious, from their being always up and down hill, but they are wide and strait. The handsomest of these reaches from the castle of *St. Erme* to the Royal Gate, which is almost a mile in length.

The adjacent country is full of gardens, and very agreeable places of pleasure. About 12 miles from the city the Grand Master has a palace built in the form of a castle, the halls of which are adorned with excellent paintings. It has very neat gardens filled with orange, citron, and olive-trees, with several beautiful fountains; and at a small distance is a grove stocked with game for his diversion.

Five miles from *Malta* is the island of *Gozo*, which is twelve miles in length and six in breadth.

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breadth. It enjoys a very wholesome air, and, though mountainous, is almost all cultivated; for the inhabitants delight more in tilling the land for corn, than in any other sort of husbandry; though it has many places well watered, and fit for gardening and pasture.

Leaving *Malta*, he sailed by the isle of *Sapienza*, and, having weathered *Cape Matapan*, came to an anchor in the bay of *St. Nicholas* in the isle of *Cerigo*. *Cape Matapan* is a promontory of the *Morea*, formerly called *Tænarus*. This country is inhabited by the *Meinots*, a people who dwell in the mountains, without law or government, and live by robbing of travellers. *Cerigo* was anciently called *Porphyris*, from the great quantity of *Porphyrean* marble found there, and also *Cythera*. *Venus*, who is fabled to have been produced by the froth of the sea, is said to have first dwelt here; and she had a temple near the sea side, the ruins of which are still shewn. This is the first island in the *Archipelago*, or *Ægean* Sea. It is 60 miles in compass, and five from the main land; and the *Venetians*, who are masters of it, keep a good garrison there, on account of its being a pass of very great importance.

From *Cerigo* he sailed to *Zia*, leaving many inconsiderable islands on the left hand, as *Melo*, *Antimelo*, &c. This island, which was anciently called *Ceos*, or *Cea*, is 50 miles in circumference. The soil, which is pretty good, produces, among other things, corn, wine, and grass, and the harbour is full of fish; but the inhabitants are obliged to pay a tribute to the

Turks of 3400 piaſtres, and to the *Venetians* 2600; which, with the extortions and robberies they meet with, frequently oblige theſe poor people to leave their habitations. The chief town, which is of the ſame name, is five miles from the port, and contains 700 houſes; but there are not above 400 of them inhabited, the reſt being forſaken ſince the war of *Candia*. Theſe houſes are built of ſtone and earth, ranged on the ſide of a hill, like the benches of an amphitheatre. The caſtle is ruinous, but ſo ſtrong, that 60 *Turks*, with only two muſkets, held out againſt the whole *Venetian* army under General *Moreſini*, till want of water forced them to ſurrender.

From *Zia* he ſailed to *Andra*, anciently called *Andros*, which is 60 miles from it, and 80 in circuit. This is reckoned the moſt fertile iſland of the *Archipelago*; for it produces every thing neceſſary, and more eſpecially ſilk, in which the inhabitants carry on a great trade. The port is pretty good, and the town adjoining to it has about 200 houſes. There are near 60 villages in the whole iſland, of which the moſt conſiderable are *Arni* and *Arno Lacos*, inhabited by the *Arnauts* or *Albanians*, who amount in all to about 1200 perſons. Theſe are of the *Greek* church, and differ in language and cuſtoms. Near theſe villages is a monaſtery of a hundred Monks, who have a ſmall neat church. There are many *Greek* churches in the iſland, under the government of a *Greek* Biſhop. The *Latins* have alſo a Biſhop and ſix churches, with a cathedral dedicated to St. *Andrew*. The *Capuchins*

puhins preach in them, and keep a school, to which the *Greeks* send their children, even from *Athens*. The *Jesuits* have also a church dedicated to *St. Veneranda*, and a house near the valley of *Monites*, with a garden full of fruit-trees of all sorts.

The *Turks* dispose of the temporal affairs of the island, and are but uneasy neighbours to the *Christians*. The houses here are ill built, and both the air and water bad. The inhabitants however are civil, the women are chaste and speak well, but their dress is unbecoming. Those who live in the towns love good cheer and diversions, and are not fond of labour, but the peasants are very industrious. Their food is goats flesh; for though they have good venison and wild fowl in their woods, they have neither huntsmen nor fowling-pieces to kill them. The sea affords them no fish, and they have neither physician nor surgeon; but, when they are sick, betake themselves to the mercy of God as their only remedy.

From *Andra* he sailed by the *Negropont*, *Sciro*, *Ipsicera*, *Chio*, and *Tenedo* to *Troy*, where there are still considerable ruins, and those of great extent; as an harbour, pieces of large pillars, and the remains of a great temple; but the learned say, that these are only the ruins of some buildings erected there by the *Romans* long after the destruction of *Troy*. From hence he entered the channel of the *Hellepont*, where the *Turks* first passed over into *Europe*; and sailing between the castles of the *Dardanelis* came to an anchor.

The *Dardanel*s are two castles, the one in *Romania* in *Europe*, on the very place where *Sestos* formerly stood. This castle is triangular, and, besides two bastions, has three towers covered with lead, and 20 great guns, which carry stone bullets of 60 pounds weight. The other is in *Asia*, in a plain, where *Abydos* anciently stood. These forts are the key of *Constantinople*, though that city is situated at 200 miles distance; for no ship can pass them without leave, or running the hazard of being sunk: and here all ships that come from *Constantinople* are searched for contraband goods and fugitive slaves. This streight is famous for the loves of *Hero* and *Leander*. From *Andra* to these castles is 280 miles.

From thence he sailed to *Gallipoli*, which is but thinly peopled. The *Greeks* who dwell in it for the most part sell raki or brandy. The doors of their houses never exceed six feet high, that the *Turks* may not ride in when they are drunk, and commit great disorders. *Gallipoli* has a tower and an arsenal, where several galleys are commonly laid up.

Departing thence he passed the isle of *Marmora*, which gives its name to the sea that was formerly called the *Propontis*, and sailing along by the *Seraglio* and *Constantinople*, came to an anchor at *Galata*, the harbour of that city. The sea of *Marmora*, or the *Propontis*, lies between 38° and 41° north latitude, and the climate is so temperate, that it has neither the inconveniencies of sharp cold, nor of burning heat. Both sides of it have therefore been adorned with

with cities: for on the *Asian* side stood *Chizico*, once famous for its being built by the *Argonauts* 500 years before *Rome*, and for its lofty towers, magnificent buildings, large arsenals and magazines, and for its fine amphitheatre and convenient port; though nothing now remains of them, but frightful ruins, the habitations of owls.

Nice, by the *Turks* called *Isnich*, a city famous for the first General Council being held there, is almost square, and stands in a fine plain at the extremity of a bay. On the north coast is a ridge of hills that abound with springs, and with woods, vines, and fruit-trees. *Nice* is encompassed with walls full of round turrets, and is a pretty large city with neat streets, it containing at least 10,000 inhabitants, *Greeks*, *Jews*, and *Turks*, who trade to *Constantinople* in corn, fruit, cotton, and fine cloth; but though there are here many remains of *Pagan* and *Christian* antiquities, they are so defaced by the *Turks*, that nothing very extraordinary is to be discovered.

Montayma, or *Nicopolis*, stands on a bay antiently called *Cianus Sinus*. It is a small town, but by means of the bay it carries on a great trade to *Constantinople*; for its nearness to *Bursa* occasions its having all the trade of *Bithynia*. The inhabitants are about five or 6000 *Greeks*, *Turks* and *Jews*, who are merchants, and live by trading in fruits, which they send to *Constantinople*.

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stands at the bottom of a bay, and runs up the side of a hill, which is adorned with many fountains, and covered with corn, fruit-trees, and vineyards. Their garden fruits are extremely fine, and their melons are thought to equal those of *Cachan* in *Persia*, which are esteemed the best in the world. Here the remains of antiquity are so numerous, as to satisfy the curiosity of travellers. The city was built by the nymph *Olbia*, but has its name from *Nicomedes*, King of *Bithynia*, by whom it was enlarged. It is famous for the death of *Hannibal* and *Constantine* the Great; for the early conversion of its inhabitants to *Christianity*; and for the many martyrs who there sealed the faith with their blood. It is called *Ismit* by the *Turks*, and is a large and populous city, containing about 30,000 inhabitants, *Greeks*, *Armenians*, *Jews* and *Turks*, most of whom live by trading in silks, linen cloth, cotton, wool, fruits, earthen and glass wares, and several other commodities, which render it a city of great traffic. It has many *Greek* churches, and handsome mosques, with several inns, and neat bazars or market-places. Most of the vessels that belong to *Constantinople* are built here, though they are but very indifferent ship-carpenters. On the right side of the bay of *Nicomedia*, is a fountain of mineral waters, which the *Turks* and *Greeks* say cure all distempers, and therefore flock to it in great numbers.

Chalcidon was once famous for the Temples of *Venus* and *Apollo*, and its many *Christian* churches,

churches, among which was one dedicated to St. *Euphemia*, where the fourth general Council sat. In a part of this church that still remains, the *Greeks* have religious worship. But the city is now reduced to 1000 or 1200 ruinous houses. It however gives name to the adjoining straights, which are called *Fretum Chalcedonicum*, *Bosphorus Chalcedonicus*, and *Bosphorus Thracius*. Near it is a light-house, and a pleasure-house, belonging to the Grand Signior.

On the *Thracian* side stands *Rodosto*, or *Radisto*, a town situate at the extremity of a bay, which being a good haven, fills it with inhabitants, who trade all over *Thrace*, the *Propontis*, and the *Black Sea*. It has three or four large mosques, and some small ones; several *Christian* churches belonging to the *Greeks*, and two *Jewish* synagogues. The town lies along the shore, and towards the land are many gardens; but they are not very good, on account of the unskilfulness of the *Turkish* gardeners.

Perinthus or *Heraclea*, which once gave law to *Byzantium*, is now subject to it. It has two havens, one of which is so choaked up with the rubbish and filth of the city, that it only serves for barks and saicks. The amphitheatre of *Heraclea*, of which there are only some ruins remaining, was one of the seven wonders of the world; and it has still many pedestals, with *Greek* inscriptions to *Severus*, *Trojan*, and other of the Emperors, who had conferred any signal benefit upon this city: but the statues which once stood upon them are thrown down and demolished. The town is at present but
thinly

thinly inhabited, and carries on but a small trade, though the inhabitants have great quantities of cotton, olives, fruit, skins and wool. The cathedral is one of the finest in all Greece, it having a handsome roof, and being very neat on the inside. It has five or six other churches; but none so fine as this, and two of them are wholly disused: but though the buildings and trade of this city daily decay, yet the many *Christian* martyrs who have here been put to death, will keep up its memory as long as the world endures.

In the *Propontis* are several islands, as *Marmara*, which gives its name to the whole sea, and is about ten leagues in compass. Its chief towns are *Gallioni* and *Craffio*, where the Caloyers or Greek Monks have several convents or hermitages. These Monks are very austere in their way of living. The other islands are *Avesa*, whose chief town is of the same name; it has two other villages called *Aloni*, and *Arabi Kiény*, so named from its being inhabited only by *Arabians*: the isle of *Centalli*, which has a town of the same name: and the island of *Gadaro*, that has only some cloysters and houses for Monks. These four islands, which lie all in a cluster, go all by the name of the first. They abound with cattle, corn, wine, fruit, cotton and fish.

Nearer to *Constantinople* is another knot of islands called by the *Greeks* *Papa Denisa*; by the *Europeans* the Pope's isles, and by the *Turks* *Papas Ada*. If *Constantinople* was in the hands of the *Christians*, these islands would be a perfect

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fect paradise; but being subject to the ravages of the *Turks*, who often go thither to get drunk, and in their liquor rifle the gardens and vineyards, they lie in a manner uncultivated; only a few Caloyers manure a small piece of land by the monasteries, for herbs and roots for their own use.

These Caloyers are Monks of *St. Basil*, who retain the ancient habit and way of living, leading a very retired and austere life, and never eating flesh. They observe four Lents in a year, besides several other fasts; and some among them are so abstemious as to be satisfied with eating a little bread and pulse, dressed with salt and water, once a day: others by custom have brought themselves to eat only once in two or three days during their Lents, and it is said that some will eat but seven times, in the seven weeks of their longest Lent, though this seems improbable: but these are only the most devout, who are but few; for the rest order matters so cunningly, that they observe nothing less than rigorous fasting; for though indeed they eat no flesh, butter, fish, eggs or oil, and drink no wine, yet they use other things luxuriously, as cavear, oysters, and other shell-fish, almonds, pistachios, and nuts, brandy, coffee, and sherbet.

C H A P. II.

The History of the Revolutions of Constantinople, with a large Description of the Mosques and other Buildings, and particularly of the Seraglio; not only from Mr. Thevenot, but from Tavernier and Whishaw's Accounts. The Manner in which the Grand Signior lives with his Wives and Concubines. How he celebrates the Bairam or Carnival. The reception he gives to Ambassadors. The Policy of the Seraglio, comprehending the Education of the Sultan's Servants there. A Description of the Old Seraglio, and of several other Places about Constantinople.

Constantinople has the happiest situation of any city in the world. It lies in *Europe*, upon a point of the main land jetting out towards the *Bosphorus* of *Thrace*, from whence it is but half an hour's passage into *Asia*. On the right hand is the *Propontis* or *White Sea*, by which there is an easy passage into *Asia*, *Egypt* and the rest of *Africa*, whence it is supplied with all the commodities of those places. On the left hand it has the *Black* or *Euxine Sea*, and the *Palus Mæotis*, by which it is furnished with all the commodities of the north; so that every thing necessary, useful, and agreeable, is brought to *Constantinople* in the greatest plenty, the winds always serving to bring in commodities from
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one of those parts. The port is naturally one of the finest in the world, it being six miles in compass, and a mile over, and every where so deep, that a ship may lay her head on shore without danger.

This city, which was anciently called *Byzantium*, was built by *Pausanias* King of *Sparta*; but afterwards becoming subject to the *Romans*, the Emperor *Severus* demolished it, to punish the rebellion of the inhabitants. It was, however, afterwards rebuilt by *Constantine* the Great, who called it *New Rome*, and removed the seat of the Empire thither: but afterwards in 328 called it *Constantinople* from his own name. It was first besieged under the reign of the Emperor *Phocas*, by *Chosroes* King of *Persia*, who blocked it up for eight years together, till it was delivered by *Heraclius* in 611, who thereby obtained the Empire.

In the 52d year of the *Hegira*, *Anno Dom.* 672, it was besieged in the reign of the Emperor *Constantine Pogonates*, by *Yesid*, the son of *Moavia*, the first Caliph of the family of the *Omniades*, when the Greek Emperor found himself so pressed, that he was almost reduced to despair; for while the *Saracen* army lay before it on the land side, they blocked it up by a prodigious fleet at sea. But the famous engineer *Callinicus* invented a kind of wild-fire, which would burn under water, and by this means destroyed the whole fleet. In 717, during the reign of *Theodosius III.* it was again besieged by *Moslemah* the brother of *Soliman*, the seventh Caliph of the family of the *Omniades*;

miades; but was relieved by *Leo the Isaurian*, who caused the Emperor to be shaven and shut up in a cloyster, and then placed himself on the throne.

In 780, *Haroun Alraschid*, son of the Caliph *Mahadi*, invested *Constantinople* with a vast army of *Saracens*, when the *Greek empire* being governed by *Irene*, as Regent to her son *Constantine VI.* surnamed *Porphyrogenetes*, she found herself so hard pressed, that she was glad to deliver herself by a treaty, in which she promised to pay an annual tribute to the Caliph of 70,000 pieces of gold.

The *Greek Empire* now began to decline, and that of the *Mahometans* had greatly increased, when *Crusades* began to be formed, under the pretence of recovering the *Holy Land*; and in one of these expeditions *Baldwin Earl of Flanders* in 1204 surprised *Constantinople*, notwithstanding its being a *Christian city*, and caused himself to be proclaimed Emperor of the East; but dying in less than a year, he was succeeded by his brother *Henry Earl of Flanders*, who held the government ten years; and at his death *Peter Courteny*, of that noble family which still subsists in *England*, having married his daughter, succeeded to the throne, and was killed in the sixth year of his reign. His son *Philip* resigned the Empire to his brother *Robert*, who was murdered after a reign of seven years, when *Robert's son Baldwin II.* though a child, succeeded under the tutelage of *John de Brene*, who stiled himself King of *Jerusalem*.

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At length in 1232, *Batu*, grandson to *Gengis* the founder of the *Tartar* Empire, after over-running *Muscovy*, *Poland*, *Silesia*, *Bohemia*, and *Hungary*, advanced through *Bulgaria*, to besiege *Constantinople*; when the eastern and western *Christians* uniting, gave him battle, routed him, and forced him to abandon his design.

In 1259, or according to others in 1262, *Michael Paleologus* recovered *Constantinople* from *Baldwin Courtney*, from which time it continued in the possession of the *Greek* Emperors, till the year 1453, when *Mahomet* Emperor of the *Turks* laid siege to that city on the 9th of *April*, and took it by storm on *Tuesday* the 29th of *May*; on which occasion the *Turks* massacred 40,000 men in cold blood, and pillaged the churches, monasteries and palaces: the *Greek* Emperor being as some say killed in the breach, or, according to others, trampled to death by his own soldiers in their flight.

The air of *Constantinople*, which is by the *Turks* called *Stambol* or *Istambol*, would be very hot in summer, were it not cooled by a breeze, which blows every afternoon from the mouth of the port, by which it is generally rendered very healthful, so that scarce any diseases are known there, except the plague, and indeed that dreadful distemper makes a great havock every year. The city is of a triangular figure, one side lying towards the *Propontis*, another towards the port, and the third towards the land. It is encompassed with good walls, which have 22 gates, six towards the land, as many along the port, and ten on the

streight of the *Propontis*: these have all landing places and stairs, and the whole city is about 12 miles in compass exclusive of the suburbs.

The castle of the Seven Towers joins the walls on the continent side, to those that lie upon the *Propontis*. It was anciently one of the city gates, and had four turrets: but *Mahomet II.* becoming master of *Constantinople*, added three new ones, and made it a castle; which is at present only used as an honourable prison.

Without the walls, near one of these turrets, are two large statues of white marble in basso relievo, one of which seems to be *Endimion*, and the other *Diana*: there are also the statues of the nine Muses, and the horse *Pegasus*, all done by a good hand. A square tower stands in the sea, at about two paces from the city walls, where they say *Justinian* imprisoned his brave General *Belizarius*.

Near this tower is a fountain for which the *Greeks* have a great veneration, and upon the day of *Christ's* transfiguration carry their sick to it, give them some of the water, and cover their bodies for some time with the sand, by which means they pretend that surprising cures have been performed. They have also many other of these miraculous fountains, for which they have a superstitious regard.

Near this fountain stands the Kiosk or pleasure-house of the *Bostangi Bassa*, or Overseer of the gardens, which is a pavillion covered over just without the walls of the *Seraglio*, and affords a view of the *Propontis* and *Thracian Bosphorus*; but he being in the fourth post of
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the Empire has scarcely any time for taking the air.

Beyond this Kiosk are many cannon planted level with the water, to secure the entrance into the Seraglio or port, if any should attempt it by force; and in the centre of the place where these cannon are fixed, is one of the four posterns of the Seraglio, called *Bostan Capi*, or the Gate of the Gardens. It is fortified with two large turrets, and guarded by two companies of *Bostangis* or Gardeners, who keep all from entering at this gate, but the officers of the Seraglio.

After having passed the cannon, and doubled the cape, we came to two Kiosks, built by Sultan *Soliman* to take a view of the men of war as they sailed out and came in, and to divert himself with his women. Both of them are well adorned with gilt cupolas and alcoves, with rich sofas, quilts, cushions, carpets, and every thing fit for so great a Prince. At these pleasure-houses some small galleys and saics always attend, to receive the Grand Signior and his train, whenever he pleases to divert himself on the water. These are all that is remarkable without the walls: let us now enter the city.

It stands, like old *Rome*, upon seven little hills, and the houses are so disposed that not one takes away the sight of another; the streets however are mostly narrow, but have several stately buildings and many magnificent mosques, the most noble of which is that of *Sancta Sophia*, which was anciently a Christian church, built by the Emperor *Justin*, and enlarged, en-

riched and adorned by *Justinian*, who dedicated it to *Hagia Sophia*, or the Wisdom of God. The *Turks*, however, have changed it into a mosque without altering its name. This edifice is 114 paces in length, and as many in height. It has a dome in the middle in the form of a flatted globe, and is paved with fine marble; but this is covered with mats, to prevent those catching cold who come to worship without slippers. Here is a tomb which the *Turks* say is *Constantine's*, and a stone on which they believe that the Virgin *Mary* washed our Lord's linen; and for this stone they have a great reverence. The church was adorned with *Mosaic* work, with crosses, the figures of *Christ*, the Holy Ghost, the Virgin, and other saints, which yet appear, though the *Turks* have defaced them; for they suffer neither images nor pictures. Within are two galleries one over another, that reach round the church, and are supported by 62 pillars; and on the outside are four very high and slender steeples, on which are several balconies, from whence the *Maezims* call the people to prayers. This edifice will hold 40,000 people, which number usually meet in it at their Bairam or Passover.

There are also seven other mosques termed Royal or Imperial; the chief of which is called *Solimania* from its being erected by Sultan *Soliman*, whose coffin remains in it, adorned with carpets and a turbant with a plume of heron feathers, embellished with precious stones; and around this coffin lamps are kept continually burning. Several Korans are chained to the

coffin,

coffin, that the people may read them, and pray for the soul of the deceased; and some are even hired to do this; for the Grand Signiors take care to leave a fund for continual prayers to be said for them after their death. Near this there is another, in which lies the body of a Sultana who was greatly beloved by *Soliman*, and also the coffin of Sultan *Selim* his second son.

The New mosque, built by Sultan *Achmet*, is one of the most magnificent in *Constantinople*. It is very large, has a stately dome, and is filled with lamps and many curiosities inclosed in glass balls: but the most beautiful of all the mosques are those of Sultan *Mahomet*, Sultan *Selim*, and that called the Mosque of the King's sons, it being built by one of the sons of *Soliman*, and one of those of *Bajazet*.

Most of the ancient statues, obelisks, and pillars, set up by *Constantine* and his successors, are entirely ruined. The *Hippodrome*, called by the *Turks* *Atmeidan*, where they exercise their horses in running, is still to be seen: it is a large square, 550 paces long, and 150 broad; in the midst of which is an obelisk pretty entire, marked with hieroglyphic characters. At a small distance from it is a pretty high pillar, formed of large stones laid one upon another without cement; and towards the end is a pillar made of three brazen serpents twisted together, the heads of which form the capital.

The grand *Bezistan*, or Exchange, is a noble building, containing shops full of the richest commodities. It has several gates, which

are shut at night; and, as nobody lies in it, it is guarded by watchmen. All manner of goods are sold here, and each body of tradesmen have a part to themselves. There are likewise several Bazars, or public markets; in one of which is a pillar of an extraordinary height, called the Historical Column, because from the top to the bottom, which is 147 feet, are represented in basso relievo several expeditions, battles, and other remarkable events, during the reign of the Emperor *Arcadius*. It is all of marble, but much defaced; and the houses stands so near it, that there is not room to examine the figures; and though there are stairs to go up to the top, the *Turks* will suffer nobody to ascend them.

In the court of a private man's house stands the Column of the Emperor *Marcian*, composed of spotted marble, with a capital of the *Corinthian* order. It is about 15 feet high, and on the top is a square hollow stone, adorned with four eagles. His heart was probably enclosed within this stone, and his body interred under the column. There is also another column called the Burnt Pillar, from its being so damaged by a fire that happened near it, that they have been forced to support it with iron bars. It consists of eight pieces of porphyry, so neatly joined, that, till it was damaged by the fire, they seemed but one stone.

The word *Seraglio* here signifies no more than a palace or noble house; and there are two of these belonging to the Grand Signior, to wit, the Old and New *Seraglio*; which last, being

being by far the most noble building, is called the Grand Seraglio. It is of a triangular form: two sides of it are encompassed by the *Thracian Bosphorus*, and the other divides it from the town. It is three miles in compass, and is inclosed by a strong wall, that has several watch-towers, on which the Aglain Oglans watch night and day; but though it has many gates, both on the sea and land side, only that towards the city is daily used, the rest being never opened but upon some particular occasion. This principal gate is guarded night and day by companies of porters under the command of a Captain; and a company of Janizaries watch without the palace, who are to give notice of any accident.

In this Seraglio are many stately rooms, that suit the seasons of the year: most of which are upon level ground, while others are upon the hills and by the sea-side, and are called Kiofks, or Banquetting Houses; among which is the chamber where the Grand Signior gives audience to Ambassadors, Bassas, &c. This room stands in a court adorned with many fine fountains, and is furnished with rich carpets, and crimson velvet embroidered with pearls; and near it is a small room covered with silver plate gilt.

At the entrance into the Seraglio is a large and stately gate, where there is constantly kept a guard of fifty men. This leads into a very spacious court, into which the Bassas and other great men ride; and near the gate is a piazza to shelter the men and horses. On the right side is an hospital for all who fall sick in the Seraglio,

raglio, and on the left a place where timber and carts are kept for the service of the palace; and over it a hall, in which are hung up weapons of antiquity, as bows, head-pieces, gauntlets, javelins, &c.

Having passed through this great court, there is another gate, which is less than the former, but neater and more costly; in which there is a stately porch, and a guard of porters. This leads into another court, less than the former, but adorned with fountains and walks, rows of cypresses, and grass plats railed in. In this court all must walk on foot, except the Grand Signior. On both sides of this gate is an open gallery; and when any Ambassador enters, or on other solemn occasions, the Chiauffles or Pursuivants, the Janizaries or Foot-Guards, and the Spahis or Horse-Guards, here stand in their ranks, very well dressed. In this court are several kitchens, with their offices and larders; for the Sultanas and officers of the court. On the left side is the Sultan's little stable for about 35 horses, for his Highness's use; and over it a room for their furniture, which is very rich, and adorned with jewels. Next the stable are rooms for the officers of the Divan; near them is the chamber where the Divan sits, and behind that the gate leading to the womens lodgings.

At the end of this court is a royal gate, that leads to the Sultan's apartments; and none are to enter it without his leave, but his attendants. This gate is kept by the Capi Aga, or Chief Chamberlain, and a company of white eunuchs. The court is paved with fine marble
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formed into *Mosaic* work, and adorned with curious fountains, and a lake, where the Grand Signior has a fine gilt boat for his recreation. The buildings, which are very sumptuous, consist of a chamber of audience, already described; a row of summer rooms standing on a hill, and affording a prospect of the sea; and a large hall, which stands on pillars, and opens towards the east; near which is the Grand Signior's bed-chamber, the walls of which are covered with the finest china, and the floors with *Persian* carpets of silk and gold. The posts of the bedstead are silver; and the canopy, bolsters, mattresses and pallets, are all of cloth of gold. Behind the hall is a place to shoot in, where many bows and arrows are laid up for that purpose.

To the Sultan's lodgings also belong handsome gardens, in which are all sorts of flowers, and fruits, with pleasant walks and marble fountains. There are likewise lodgings for the women, which in some measure resemble a nunnery; wherein the women slaves, belonging to the Sultana-Queen, the other Sultanas, and the Grand Signior, constantly dwell; with bed-chambers, dining rooms, bagnios, and all other buildings necessary for their service.

All who live in the Seraglio are the Grand Signior's slaves, as indeed are likewise all who are subject to his empire; for they all acknowledge, that whatever they enjoy proceeds from his good will, and that their estates and lives are absolutely at his disposal.

The women in the Sultan's court, both old and young, amount to about 1200. The Sultan's

tan's concubines, who are kept for their beauty, are young virgins stolen from foreign nations; and being instructed in good behaviour, dancing, music, singing, and curious needlework, are presented to the Grand Signior by the Bassas and other great men; whence their number is uncertain. These virgins, immediately upon their coming into the Seraglio are made *Turks*, by being directed to hold up the finger, and say these words, *There is no God but God alone, and Mahomet is the messenger of God*; and then being examined by an old woman, called the Mother of the maids, they are placed in a room with their equals in age and disposition. These women live like nuns; for tho' they have large apartments, their beds are coarse and hard, made of flocks. By every tenth virgin lies an old woman, and they have lamps always burning by them. Near their apartments they have baths and fountains for their own use; and about their bedchambers are places for them to sit in, and work with the needle.

The Sultan never sees these virgins, except when they are first presented to him, or when he desires to have one of them for his bedfellow, or to divert him with music or other pastimes. When the Grand Signior would have a fresh mate, he gives notice to the Mother of the maids, who picks out the handsomest, and having placed them in two rows, brings in the Sultan; who, walking by them four or five times, takes a view of them, and as he goes out throws his handkerchief into her

her hand, with whom he chuses to lie. This choice is accounted a great favour, and the Mother of the maids uses all her art to prepare her, by dressing, painting, and perfuming; and at night she is brought to sleep with the Grand Signior in certain chambers set apart for that purpose in the womens lodgings, where there are many wax tapers burning all night, and *Moorish* women sitting by them. In the morning, when the Sultan rises, he changes all his apparel, and leaves them, and the money in his pockets, to her he lay with, and then departs to his own lodgings; from whence he immediately sends her a present of jewels, money, and vests of greater or less value, according to the pleasure she had given him.

If any conceive by the Sultan, and bring him forth his first-begotten child, she is stiled Sultana Queen; and if it is a son, is confirmed and established by great festivals: thenceforward she has a noble apartment, servants, and a large revenue appointed her; and all persons in the Seraglio must pay her the respect due to a Queen. The other women who bear him children are called Sultanas, but not Queens, yet live in separate apartments, are well served and attended, and have no want either of money or apparel; but if it happens that the heir of the Empire dies, and another of the Sultanas has a son to succeed the deceased heir, the Sultana Queen is deprived of her revenue and royalty, but remains a Sultana, and another becomes Queen in her stead; so that the title
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runs from one Sultana to another by virtue of the son's right to the succession.

The Grand Signior was formerly married to the Queen; but she now passes without celebrating any nuptial rights, and yet enjoys all the prerogatives of royalty, with a guard of 30 or 40 black eunuchs, under the command of the Kisser Aga. These Sultanas never leave the Seraglio but in the Sultan's company, and are never seen by any but these black eunuchs, who are all cut off close to the belly to prevent their injuring the Sultan.

The Grand Signior's sons by the Sultana Queen are brought up by themselves, and have choice nurses provided for them. His sons by the other Sultanas are also brought up by themselves; but they may play with each other till they are six or seven years old. They live nine or ten years with the women, and at about fourteen are circumcised with great pomp. When the Sultan's eldest son is circumcised, he is sometimes sent abroad with a suitable equipage under the care of a trusty eunuch, to be governor of *Magnesia* and the adjacent provinces, as deputy to his father; but the eunuch is bound to send continual advice to the Sultan of his son's behaviour, so that if he transgresses the limits of his commission, he soon falls into disgrace, and a suspicion of rebellion.

The Grand Signior's daughters, sisters, and aunts lodge in the same Seraglio, and, being richly dressed and royally attended, live by themselves in continual pleasures, till at their request the Sultan gives them in marriage to
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the governors of provinces, and other great men. They carry out with them a chest presented by the Grand Signior, full of rich cloaths, jewels and money, to the value of about 30,000*l.* sterling, besides what they had hoarded for themselves, which sometimes amounts to a considerable sum; and if the Grand Signior is disposed to deal generously with them, he even continues their allowance of 1000 or 1500 aspers a day, which they enjoyed in the Seraglio, and also furnishes their houses. As for the husband, he is to make her a bill of dowry of at least 100,000 chequins in money, besides vests, jewels, and other ornaments. They however still converse with no other men than their husbands, and with the Sultan's leave are allowed to visit their old acquaintance in the Seraglio. These are the only women in *Turky* who claim the privilege of having a man to themselves. They assume the state of Queens, and have their husbands in as much subjection, as other *Turkish* husbands have their wives; oblige them to put away all the rest of their women, how long soever they have lived with them; and it seldom fails to prove fatal to the husband, if he takes another woman to his bed.

The other women either grow old in the Seraglio, and by that means become the mistresses of the young ones, or are sent into the Old Seraglio, which they most desire, because from thence they may be married, with the consent of the mistress, and carry away the riches they have been able to obtain. Hither also, after the Sultan's death, are all the Sultanas sent,

except the Sultana Queen; and if they are wealthy, they, with the consent of the Grand Signior, marry men of distinction.

Notwithstanding these privileges, the women of the Seraglio are severely punished for their faults, by being beat by their overseers. If they prove disobedient and incorrigible, they are by the Sultan's orders sent into the Old Seraglio, and the best part of what they had amassed is taken from them; but if they are found guilty of witchcraft, incontinence, or any such notorious crime, they are bound hand and foot, and being put into a sack, are in the night cast into the sea.

The provisions of the Seraglio are dressed by about 200 officers of the kitchen. These begin their business early in the morning, for the Grand Signior rising betimes must always have something ready for his breakfast: he dines at ten o'clock, and sups at six, both in summer and winter. He sits, according to the *Turkish* fashion, with his legs across, and has a rich napkin laid before him. He carves for himself; but uses neither knife nor fork; for his meat is so tender, that he easily pulls it in pieces with his fingers. He has two wooden spoons, the one for his pottage, and the other to sup the syrups with which he quenches his thirst. He tastes all the dishes one by one, and commonly closes his meals with a tart. After which he drinks a draught of sherbet, and washes his hands in a gold basin set with precious stones.

The Queen and Sultanas are at the same time served by the black eunuchs, but they have

have only copper dishes, unless the Sultan is with them. They drink their sherbet with snow, which is brought from the hills, and kept under ground for that purpose.

The Grand Signior, Sultanas, and Bassas bread is made of wheat brought from *Bursa* and ground there, which is very white. The rest of the bread for the Seraglio is made of corn brought out of *Velo* and *Greece*. There are vast quantities of bread consumed in the Seraglio, as every one has a large allowance made by the chief Vizier. A vast quantity of sugar is spent in sherbets and boclaves, but they eat little spice except pepper: this is brought out of *Egypt*, with a great quantity of conserves, dates, prunes, pickled meats, and dried plums. The honey used by the Sultan comes from *Cis*; and the rest from *Walachia*, *Transylvania*, and *Moldavia*, in great earthen jars. The oil is brought from *Modon*, and *Coron* in *Greece*, and is much used in meats and lamps; but the Sultan only eats what comes from *Candia* and *Zant*, which is the best. Their butter is brought by the way of the *Black Sea* from *Bogdiano* and *Cassa*, in ox and buffalo hides: for they eat little or no fresh butter, nor much milk, except four or clotted cream. There are spent in the Seraglio in dried beef, of cows killed when big with calf, (when their flesh is supposed to be most tender and savory) 400 yearly; and the daily provisions is 200 sheep, 100 lambs and kids in their season, 10 calves, 50 geese, 100 hens, 100 chickens, and 200 pigeons. Though the sea yields plenty of fish, there is but little

eaten in the Seraglio, and therefore the *Christians* buy it cheap. The Seraglio is also plentifully served with fruit from the Sultan's gardens, and from presents sent from all parts.

The Grand Signior's cloaths differ little in fashion from those of other men, only they exceed them in length and richness. His turban resembles those of the Bassas; but he wears plumes with gold clasps, which they do not. He sleeps upon mattresses of velvet and cloth of gold, covered in summer with sheets embroidered with silk, and in winter with fables. The womens habit is much like the mens; for they wear breeches and buskins, and even sleep in them; but they have thin ones for the summer, and thick ones for the winter.

When the Sultan goes by water, he is carried in his saic or barge, covered with crimson velvets richly embroidered, under which he sits while his Agas stand about him. This vessel is rowed by the Aglaim Oglans, the Bostangi Bassa steering it. When he goes by land, he always rides on horseback, and commonly proceeds out of the great gate of the palace. When he goes to the mosque on *Fridays*, he is accompanied through the city by all the Bassas and Grandees of the *Port*, and by a large retinue of servants: the people in his way following him with repeated acclamations, wishing him happiness, which he returns by a nod; and such as are or believe themselves wronged, present their petitions to him; which are received, and being read at his return, he gives orders for redressing their grievances, to make good
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the title he gives himself of being *The Refuge of the World*.

Upon the first day of the Bairam or Carnival, the Sultan shews himself publickly, and suffers all the great men and his principal servants to kiss his vest. He is at this time richly adorned with his best jewels, and seated under a throne on a *Persian* carpet: the Grand Vizier tells him the names of the persons, that he may take particular notice of them, and he shews a peculiar respect to the Mufti, Cadeleschers, and other Doctors of the Law. The ceremony being ended, he goes to the mosque of *Sancta Sophia*, the company attending him, and hears divine service and a sermon; which being concluded he retires to his own lodging and dines alone, as upon other days, yet orders a sumptuous banquet in the Divan for the Bassas, and other great officers, and a great dinner in the court-yard for the rest of the company: which being over, he sends a new-year's gift to all according to their qualities. During the time of the Bairam, he causes fire-works to be played off all night; the Sultan and Sultanas diverting themselves with these and other amusements. The Grand Signior also receives presents at this time from the Bassas and other great persons, who strive to exceed each other in the value of their gifts, in order to obtain his favour.

The Bairam is also celebrated at the same time in all the Grand Signior's dominions, as well as at *Constantinople*, the streets being adorned with pretty devices, and the *Turks* giving a loose

to mirth, which renders it very dangerous for the *Christians* or *Jews* to stir abroad; for these *Mahometans*, on having laid aside their usual sobriety, become very insolent, and will injure their persons if they do not give them what money they demand.

When an Ambassador from any great Prince is to be introduced to the Sultan, the Grand Vizier calls a Divan of all the Great Officers of the *Port*, and the Chiausses, Spahis, and Janizaries are ordered to dress themselves in the best manner they are able, and to stand in the second court. The Divan being set, the chief Vizier sends a Chiauss Bassa, with a party of Chiausses on horseback, to conduct the Ambassador to the Divan, where he is placed close to the Vizier, who having complimented him, entertains him at dinner, and then conducts him to a room by the Imperial gate, with his attendants, till the Sultan is ready to receive him. Mean while the Ambassador's present is carried about the second court, in sight of all the people, and then brought to the Sultan, upon which the Grand Vizier sends the Ambassador several vests for himself and his gentlemen, to put on for that ceremony; those for him are cloth of gold; but those for the rest are of little or no value. The Ambassador is then conducted by the Master of the Ceremonies to the Sultan, and having kissed his sleeve, the druggerman or interpreter declares the Ambassador's commission; upon which the Sultan addressing himself to the Grand Vizier, refers
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all proceedings to his discretion, and then the Ambassador departs, bowing to the Sultan.

The Seraglio may be properly termed the seminary for educating the principal officers, and subordinate rulers of the Empire. Among these are the Aglain Oglans or untutored youths, of which there are six or seven hundred, from twelve to thirty years of age, and being *Christian* children, are taken up every three years in the *Morea*, and throughout all parts of *Albania*. These are of such families as are of the most warlike disposition; and they are no sooner brought into the Seraglio, than they are circumcised. They are at first put to very base and slavish employments, but afterwards such as have a desire to learn, are taught to read and write, and generally all of them learn to wrestle, leap, run, throw the iron bar, shoot with the bow, discharge a musket, and all other exercises belonging to a *Turkish* soldier. These are also usually employed in putting a great man to death, notwithstanding which they are capable of being raised to the highest posts, as *Bassas* of cities and provinces, and even to the dignity of *Vizier Azem*, or Prime Minister.

The *Ichoglans* are educated in the Seraglio in a much better manner than the former; they study both the law and military exercises, and are to understand the government of the Empire in general. By the ancient institution, they should be the noblest *Christian* captives that can be found; but the *Capi Aga*, or Principal Chamberlain, with the Sultan's consent, brings in some natural-born *Turks*
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who have handsome persons, and are of a promising disposition. The number of these commonly amounts to about 100. Immediately on their entering the Seraglio, they are taught the rites and ceremonies of the *Mahometan* law, polite behaviour, and manly exercises; for which purpose they pass through four schools. In the first which they enter, they learn silence; the postures of holding down their heads, with their hands before them joined across, as an expression of reverence when they stand before the Sultan. They then learn to read and write the *Turkish* tongue, and to say their prayers by heart in *Arabic*. Having staid here five or six years, they are removed into the second school, where they are taught the *Persian*, *Arabian* and *Tartarian* tongues, and also to wrestle, shoot the bow, throw the iron mace, toss the pike, and handle their weapons. Having spent four or five years here, and becoming strong men, they are removed to the third school, where they are taught to ride, and instructed in military exercises. Besides, every one learns a trade necessary for the service of the Sultan, as to shave, to attend at the bath, or to keep hawks. While they are in this school their punishments are severe, and for great faults their masters will give them 100 blows on the soles of their feet, so that they are frequently left for dead. Besides, they are not allowed to be familiar with any but their companions. They are attended by eunuchs, in order to keep them from lewdness, who lie in their bed-chambers. On their entering the fourth school,
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all arts are tried to discover whether they have no inclination to *Christianity*; and having been proved, are preferred to the Prince's chamber, where all punishments cease, and they may freely converse with the great men of the Seraglio. When the Grand Signior goes abroad upon pleasure without his women, he takes them along with him, and out of them he chuses his Agas and Bassas.

The white eunuchs are about 200, and among these are the Chamberlain, whose salary amounts to about 3l. sterling a day; the Treasurer of the household, who succeeds the Chamberlain when he dies; the Master of the wardrobe, whose salary amounts to 50 shillings a day, and usually succeeds the former; and the Keeper of the Seraglio, who has 40 shillings a day. The white eunuchs are brought up with the Ichoglans, and are taken from the fourth school, to serve the Grand Signior, who employs them in the government of his other Seraglios, and his seminaries of youth at *Constantinople*, *Adrianople*, and other places; he makes them Bassas of *Cairo*, *Aleppo*, and other cities, and sometimes Viziers of the bench.

The black eunuchs and women serve the Sultanas; they are brought up like the white ones, and afterwards serve and wait at the Sultanas gate. Their business is to carry messages and notes from the Sultanas to the Capi Aga to be delivered to the Sultan, and to attend upon the ladies in sickness and health.

In the Seraglio there are also buffoons, tumblers, musicians, wrestlers, and mutes; these
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last are in great request, because the Grand Signior thinks it below his dignity to speak to any about him familiarly, and therefore makes himself merry with these mutes, who, though deaf and dumb, will reason and discourse of any thing by nods and signs.

The Old Seraglio is about three quarters of a mile in compass, and seated in the finest part of the city. It is surrounded with a high wall, and contains very handsome buildings, but has only one gate, which is of iron, and kept by a guard of white eunuchs. Its inhabitants are only women and eunuchs, the former being the Sultanas of the deceased Grand Signior, and such as have fallen into disgrace with the Sultan, either for their ill-behaviour, or for some infirmity or defect, which renders them unfit for his bed. They are governed by an old woman, called the Woman Overseer. The Sultanas have separate lodgings, and are pretty well served, though much beneath the dignity they enjoyed in the Sultan's Seraglio: however, if they are rich, they take care to make it known, and that procures them a husband.

Near the sea side, the Grand Signior has a stable of 1000 horses, and lesser stables at his houses of pleasure in the country. He has also studs in *Bursa*, *Adrianople*, and many other places for stallions, which furnish him with very fine colts. Horses are likewise daily sent him from *Cairo*, *Damascus*, *Bagdat*, and other places by the Bassas. For his meaner servants he has horses from *Walachia*; and for his baggage

gage 5000 mules to carry pavilions, chests, water, and other necessaries for travelling.

The Seraglios in *Constantinople* built by private persons make a disagreeable appearance, to prevent their giving jealousy to the Grand Signior, and are inclosed by very high walls. They have, however, very beautiful apartments, adorned with gold and azure. In the halls and chambers is a rising about a foot higher than the floor, which they call a Divan. This rising is covered with richer carpets than the rest of the room, and with embroidered cushions, set close to the wall. Here they rest, receive visits, and spend most of the day.

There are also many great buildings in this city, called Hans, with galleries and chambers, built of free-stone round a court, where merchants have both lodgings and warehouses. The Caravanseras are built in the same manner as the Hans, but are only used to lodge poor travellers, and the servants belonging to caravans, who have rooms there for little or nothing. The houses of *Constantinople* are very indifferently built of wood, and the streets are crooked, narrow and uneven.

The suburb of *Constantinople*, which is called *Galata*, is only separated from it by the port, in which there are small boats and wherries to carry passengers. *Galata* is a pretty large place, and the houses are well built. Many *Greeks* live there, and the *Franks* or *Christians* have even five monasteries, and as many churches. By the sea side there is the finest fish-market in the world. The *Greeks* here keep

keep many taverns, which draw the *Turks* hither from *Constantinople*, who are very insolent in their drink. Beyond *Galata* lies *Pera*, a large borough, separated only by burying-places: and in this town reside the Ambassadors from *Christian* Princes. There is also a large village named *Cassumpasba*, separated from *Galata* by the burying-places; where is the arsenal for building ships and galleys, in which are 120 docks, and a magazine of arms for 60,000 men; but it is inaccessible to *Christians*.

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The End of the Eleventh Volume.

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